No. 196.—ON A SLAB BUILT INTO THE FLOOR OF THE MANDAPA IN FRONT OF THE LATAMADHYAMBA SHRINE IN THE MASILAMANISVARA TEMPLE AT TIRUMULLAIVAYIL.[1]

The inscription states that in the 13th year of king Pârthivêndrâdivarman, Śiṅgaḷa Vîranâraṇaṉ, a native of the Chôḷa country, made a gift of 90 sheep for burning a perpetual lamp in the temple of Mahâdêva (*Śiva*) at Tirumullaivâyil, a *dêvadâna* village in Puḷaṟ-kôṭṭam.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ |||—
2 கொபார்த்திவ[ன்]ன்-
3 திர[ர்*]திபன்ம[ர்*]க்கு
4 யாண்டு [ப]ஈ [பு]ழ[ற்கொ]-
5 ட்டத்து வெள்[ளூ]ர்நா-
6 ட்டுத் [தெ]வதானமாகிய[த்] தி-
7 ருமூல்[லை]வாயில் உஹ[ா]-
8 டெவர்க்கு ந[ந்*]தாவி-
9 ளக்கொன்றினுக்-
10 குச் சொழநாட்டு ஆ-
11 [ஆ]ர்க்கூற்றத்து விளத்-
12 தூர் விளத்தூர்[கி]முவ-
13 ன் சிங்களவிராயாணன்
14 [2]சூஜஜகா[வ]மும் ஒரு
15 கஹாவிளக்கெரிப்பதற்-
16 கு வைத்த சாவா [மூவாப்]
17 [பெ]பாடு தொண்ணூறு உ-
18 தூ[ழ்*] ரக்ஷிப்பா[ன்] ஸ்ரீபா-
19 த[ம்] என் தலைமெலன[||-]

TRANSLATION.

Hail! Prosperity! In the 13th year of (*the reign of*) king Pârthivêndrâdivarman, Śiṅgaḷa Vîranâraṇaṉ of Viḷattûr, the headman of Viḷattûr in Âvûr-kûṟṟam, (*a subdivision*) of Śôḷa-nâḍu, deposited (*to last*) as long as the moon (*exists*) 90 sheep which neither die nor grow old (*to provide*) for one perpetual lamp to be burnt (*in the temple of*) the god Mahâdêva (*Śiva*) at Tirumullaivâyil, a *dêvadâna* in Veḷḷaiyûr-nâḍu, (*a subdivision of*) Puḷaṟ-kôṭṭam. The sacred feet of him that protects this gift shall rest on my head.

No. 197.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE MANIKANTHESVARA TEMPLE AT TIRUMALPURAM.[3]

This record, which is dated in the 13th year of Pârthivêndrâdivarman who took the head of Vîra-Pâṇḍya, registers a gift of twenty-five *kaḻañju* of gold marked and weighed by the standard weight (*dharmakaṭṭaḷai-tuḷai-niṟai*) for burning two lamps in the temple of Śiva at Tirumâlpêṟu. The assembly of Paṭṭâlam *alias* Eḷunûṟṟuva-chaturvêdimaṅgalam in Dâmar-nâḍu accepted the gold and agreed to maintain the two lamps from the interest thereon. It is interesting to note that the lamps were the gift of Vijjavai-Mahâdêviyâr or Vajjavaiyâr who was related to Nandivarman Kâḍupaṭṭigaḷ, perhaps, as his queen. Nandivarman Kâḍupaṭṭigaḷ is clearly a Pallava name; but we cannot definitely identify the king nor fix his relationship to the ruling sovereign Pârthivêndrâdivarman.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [||*] [விரபாண்]-
2 டியனை தலைகொண்ட
3 [பெ]காப்பாற்த்திவெ[ரர]ாதிப-
4 நூ[ர்*]க்கு யாண்டு ஐஈ ஆவது
5 தாமற்கொட்டத்து தாமற்க[ர]-
6 ட்டு பட்டாலமாகிய எழுநூ[ற்]-
7 றுவசது(பெ)வெ[ள்]கிமங்கல-
8 த்து ஸவெய்யொம் கை-

[1] No. 68 of 1904.

[2] Read ஆவஜ.

[3] No. 266 of 1906.

9 யெழுத்து வல்லமனார் மக-
10 [ள]ார் வச்சவையார் பக்கல் (ய்)-
11 [ய]ாங்கள் கொண்டுகடவ பொன் யந்ம-
12 கட்டளை துளைநிறை இருபத்தை-
13 ங்கழஞ்சு இப்பொன்னுக்கு ெ[பா]-
14 [வி]யூட்ட[ா]க இக்கொட்டத்து திரு-
ம[ா]-
15 ல்பெற்று ஐ(ா)ஹாதெவற்கு இ-
16 ரண்டு நொந்தாவிளக்குக்[கு]
17 இட . . . . [ெ]நாமின்த தி[ரு]-
. . . . .
18 [ஒ]ன்றும் நந்திபந்[காடு]பட்டி[கள்]
19 . . . . . ர் விஜ்ஜவை ஐ(ா)ஹா-
தெவி-
20 யார்[க்க]ாக ஒன்றும் இவ்விரண்- .
21 டு [1]வி[ள]க்குனு . . . . . ம் . .
22 . . யெண்[ணை] . . . . . .
23 . . . [டொக்கும்] . . . . . .
24 [ண்ணை] சந்த்ரா . . . . . ம்[மு]-
25 [ட்டா]மெ அட்டுவொமானொம் பட்-
டாலம[ா]-
26 கிய எழுநூற்றுவசதுர்வெதிமங்[க]-
27 லத்து ஸபையொம் இவ்[வெ]-
28 [ண்]ணை முட்டில் தந்மாஸநத்து நிசதம்
29 [அரை]க்கால் பொன் மன்றுவதாக-
வும்.
30 . விக்கதா . லநி . கடில் நிசத-
ம[ஞ்]சு[ப்]-
31 பொன் மன்[றுவ]தாகவும் எண்[ணை-
யெ]-
32 [ரி]க்கத் தி[ருவு]ண்ணாழிகை யுடைய-
[ர்க]ளுக்[கு]
33 நிசதம் இரண்டு சொறு குடு[ப்*]ப-
தாகவும்
34 இப்பரிசு ஒட்டி சிலாலெகை செதுகு-
35 டுத்தொம் பட்டாலமாகிய எழுநூற்றுவ-
36 சதுர்வெதிமங்கலத்து ஸபையொ-
ம்[||*]

TRANSLATION.

Hail! Prosperity! In the 13th year of (*the reign of*) king Pârthivêndrâdivarman who took the head of Vîra-Pâṇḍya, (*this is*) the writing of us, (*the members*) of the assembly of Paṭṭâlam *alias* Eḻunûṟṟuva-chaturvêdimaṅgalam in Dâmar-nâḍu, (*a subdivision*) of Dâmar-kôṭṭam. We have received from Vajjavaiyâr, daughter of Vallamaṉâr, twenty-five *kaḻañju* of gold of the standard weight and mark (*dharmakaṭṭaḷai-tuḷai-niṟai*) and for interest on this gold we [stand surety for] . . . . . one of the two sacred lamps (*in the temple*) of Mahâdêva (*Śiva*) of Tirumâlpêṟu of this (same) *kôṭṭam* . . . . . one for (*the merit of*) Vijjavai-Mahâdêviyâr. . . . . Nandipanma Kâḍupaṭṭi[gaḷ]. We (*the members*) of the assembly of Paṭṭâlam *alias* Eḻunûṟṟuva-chaturvêdimaṅgalam agree to supply without failure . . . . . moon . . . . . oil . . . . . equal (*in capacity*) to . . . . . for (*burning*) these two lamps. If (*the supply of*) this oil is stopped (*we*) agree to pay as fine (*maṉṟu*) one-eighth *poṉ* daily, at the court of justice . . . . . agree to pay as fine five *poṉ* daily and to give two meals daily to the persons in charge of the sacred inner enclosure, for burning the oil. We (*the members*) of the assembly of Paṭṭâlam *alias* Eḻunûṟṟuva-chaturvêdimaṅgalam had this gift engraved on stone with (*our*) full consent.

No. 198.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE RUINED VISHNU TEMPLE AT THE SAME VILLAGE.[2]

Maṉṉaṉ Kaṇṇaṉ *alias* Kâmâmôga-Vâraṇappêraraiyaṉ, an elephant mahout of king Pârthivêndrâdivarman, purchased in the 13th year of the king some land at Śiṟṟiyâṟṟûr from the temple of Gôvindapâḍi and assigned it for feeding a Brâhmaṇa in the *maṭha* which was evidently attached to that temple.

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[1] Read விளக்கினு.

[2] No. 328 of 1906.

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TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொப்பார்த்திவேந்த்ராதிப்பந்[ர்*]கு[1] யாண்டு ௰௩வது தாமற்-
2 க்கொட்டத்து வல்லநாட்டு ஸ்ரீகோவிந்தபாடி நின்றருளிய பெருமானடி-
3 களுக்கு ஸ்ரீகார்யம் செகின்ற (வ்)வைஷ்ணவஉாஸரி பக்கல் பெருமாள் பிறகெ-
4 றும் ஆனையாள் ம[ன்*]னன் கண்ணனாகிய காமாமொகவாரணப்பெரரை[ய*]ன் [ம]-
5 ணயில்க்கொட்டத்து மெல்ப்பளுகூர்நாட்டு சிற்றியாற்றூர் சிகொவிந்தபாடி ஆள்[வா]-
6 ர் விலைய்கொண்டு உ[ை*]டய வடவாயெத்த[த்*]தில் சிற்றியாற்றூர் கொலாலு[2] இரண்டா-
யி[ர]-
7 ம் குழி(ய்) தெவர்பக்கல் விலைகொண்டு சந்த்ராதித்தவல் [ம]ட[த்]திலெ உத்தமாத்ர-
8 [ம்] நிசதமொரு ப்ராஹ்மணனைய் ஊட்டுவதாக வத்தென்[3] மன்னன் [கண்]ணனென்
இ[யந்]ம்
9 [4]ஸ்ரீவஷ்ணவரிரக்ஷையய் ||-

TRANSLATION.

Hail! Prosperity! In the 13th year of (*the reign of*) king Pârthivêndrâdivarman, I, Maṉṉaṉ Kaṇṇaṉ *alias* Kâmâmôga-Vâraṇappêraraiyaṉ, an elephant mahout who rides behind the king (*perumâḷ*), purchased from the god two thousand *kuḻi* (*measured*) by the rod of Śiṟṟiyâṟṟûr out of (*the land*) Vaḍavâyêttam in Śiṟṟiyâṟṟûr in Mêlappaḷugûr-nâḍu, (*a subdivision*) of Maṇayil-kôṭṭam, which the prosperous god (*âḻvâr*) of Gôvindapâḍi had purchased, and gave (*the land*) for feeding daily one Brâhmaṇa with sumptuous meal in the *maṭha* as long as the moon and the sun (*endure*), to (*i.e.*, under the care of) Vaishṇavadâsa who was managing the temple business (*śrîkârya*) of the prosperous god (*perumâṉaḍigaḷ*) that was pleased to stand at Gôvindapâḍi in Valla-nâḍu, (*a subdivision*) of Dâmar-kôṭṭam. This charity is placed under the protection of the *śrî-Vaishṇavas*.

XVI.—INSCRIPTIONS OF PARAKESARIVARMAN (ADITYA II. KARIKALA) WHO TOOK THE HEAD OF VIRA-PANDYA OR THE PANDYA (KING).

No. 199.—ON A PILLAR IN THE INNER ENCLOSURE OF THE UJJIVANATHASVAMIN TEMPLE AT UYYAKONDAN-TIRUMALAI.[5]

This record of the 2nd year of king Parakêsarivarman who took the head of Vîra-Pâṇḍya, has to be attributed to Âditya (II.)—Karikâla, whose defeat of the Pâṇḍya king while he was yet a boy is mentioned in the Tiruvâlaṅgâḍu plates printed in the sequel. His father Sundarachôḷa-Parântaka II. is already described as having driven a Pâṇḍya king into the forest. This must be the early Vîra-Pâṇḍya whose Vatteḻuttu inscriptions are found in the Tinnevelly district and in which he claims in his turn to have taken the head of the Chôḷa. Nandivarma-maṅgalam was evidently an earlier name of the modern Uyyakkoṇḍâṉ Tirumalai and must have been so called after the Pallava king Nandivarman. The temple of Kaṟkuḍi is mentioned in the hymns of the *Dêvâram*.[6]

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[1] Double *pa* is written in a group.
[2] Read கோலால்.
[3] Read வைத்தென்.
[4] Read ஸ்ரீவைஷ்ணவரக்ஷை.
[5] No. 472 of 1908.
[6] See above, Vol. II, p. 375.

Text.

1 விரபாண்டியனைத் தலைகொ-
2 ண்ட கொப்பரகெசரிபந்மற்கு
3 யாண்டு உ ஆவது தெங்கரை
4 வ்ரஹதெயம்[1] நந்திபந்மமங்கல-
5 த்து திருக்கற்குடி வாரெஷ்வர-
6 ற்க்கு இருங்கொளக்கொ-
7 ந புகழ்விப்பிரகண்டங் அவ-
8 நிவல்லக் சந்திராதித்தவல்
9 எரிய வைத்த திருகொந்தாவி-
10 ளக்கு ஒன்றிதுக்கு வைத்த சா-
11 வாமுவாப் பெராடு தொண்-
12 ணூறு [||*]தொண்ணூறுங் கொ-
13 ண்டு சூலவுழக்கால் நிசதம்
14 உழக்கு நெ[ய்*] கொண்டு விளக்-
15 கெரிப்பொமா(க்)ஞும் தெவ-
16 ர் கங்மிகளொ[ம்] இது பந்நா-
17 ஷ்ராரகெஷ ||-

Translation.

(Line 1.) In the 2nd year (*of the reign*) of king Parakêsarivarman who took the head of Vîra-Pâṇḍya, Irungôḷakkôṉ *alias* Pugaḻvippiraganḍaṉ Avanivallaṉ gave ninety sheep which neither die nor grow old for burning one perpetual lamp, as long as the moon and the sun (*last*), to the god Paramêśvara (*Śiva*) of Tiruk-Kaṟkudi in Nandipanmamaṅgalam, a *brahmadêya* on the southern bank (of the Kâvêrî river).

(Ll. 12–16.) We, the servants of the god (*dêvarkanmi*), have received (*these*) ninety (*sheep*) and have agreed to burn the lamp with one *uḻakku* of ghee every day, measured by the *uḻakku* marked with the trident. This (*gift*) is (*placed under*) the protection of all *Mâhêśvaras*.

No. 200.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE NAGESVARASVÂMIN TEMPLE AT KUMBAKONAM.[2]

This record, which belongs to the 3rd year of the reign of king Parakêsarivarman who took the head of the Pâṇḍya, registers a grant of land by purchase by the chief Śiṟṟiṅganuḍaiyâṉ Kôyilmayilai *alias* Parântaka Mûvêndavêḷâṉ for expounding the system of Prabhâkara. This teacher was the founder of a new school of *Mîmâmsâ* philosophy which was greatly popular for some time in the south. The record under review is itself strong evidence of the popularity of the creed. A Telugu book called *Sakalârthasâgara* makes Prabhâkara, one of the pupils of Kumârila-Bhaṭṭa. He was also widely known as Prabhâkara-guru and was the teacher of Śâlikanâtha. Consequently Prabhâkara's period must have been about the beginning of the 8th century A.D. See also *Madras Epigraphical Report* for 1912, page 65.

Text.

1 [ஷஷ்தி] ஸ்ரீ [||*] பாண்டியன்றலைகொண்ட கொப்பர-
2 [கெச]ரிவர்-ற்க்கு யாண்டு ந ஆவது வடகரைப்பாம்பூர்காட்டு
3 தெவதானம் திருக்[3]கடமுக்கில் முலபறடைப்பெருமக்[க]-
4 ளொம் இங்கணட்டுச் சிற்றிங்கண் சிற்றிங்கணு[ட]-
5 யாக் கொயில்மயிலேயாக பாஹகமுலெஹெ-
6 வளாதுக்கு இன்நம்பர்[4]நாட்டு மெற்காவிரி [4]நாங்கள் உ[ள]-

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[1] Read ஷ்ரஹதெயம்.

[2] No. 233 of 1911.

[3] Read குட மூக்கில்.

[4] The length of நா is not marked by the usual *kâl* but is added below as in the case of ரு and ஞ.

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7 டயாரிடை அபிஷெகஉத்தி[ணை][1] பெற்றுடைய நிலம்
8 உ௰ச வெலியிலும் ப்ரபாகரம் வக்க[ாணி]ப்பார்க்கு[2] [ஹ]-
9 ட்டவ்ருத்தியாக இவ்வூரிலெ விற்றுக்குடுத்த [நிலம்] இரண்[டு][3]
10 இரண்டுமாவுக்கும் எல்லை கிழ்பாற்[கெல்]லை ஶா[லா]-
11 ஹொமமாக விற்று[க்*]குடுத்த நிலத்து[க்*]கு மெற்கும் ெ[த]-
12 ன்பாற்கெல்லை மெற்காவிரி நிலத்துக்கு வ[ட]-
13 க்கும் மெல்பாற்கெல்லை விற்றொங்கள் நி-
14 லத்துக்கு கிழக்கும் வடபாற்கெல்லை வி[ற்*][றொ]-
15 ங்கள் நிலத்துக்கு ெ[தற்கு]ம் ஆக இவ்விசைத்த ெ-
16 பருநான்கெல்லையுள் அகப்ப[ட்*]ட நிலம் மூ-
17 லபறடையாரிடை விலைகொண்டபரிசெ சந்த்ர[ா]-
18 தித்தவத் ஹட்டவ்ருத்தியாக வைச்சென் பராந்தகமு[வெந்த]-
19 வெளானென் இது ஆயிரந்திருவடியுமுடைய[ார் ர]-
20 க்ஷை ||-உதம் பராஜகெண லெவா—

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 3rd year (*of the reign*) of king Parakêsarivarman who took the head of the Pâṇḍya (*king*), we the great men of the *Mûlapaṟaḍai* (*assembly*) of Tirukkuḍamûkkil, a *dêvadâna* of Vaḍagarai Pâmbûr-nâḍu sold to Śiṟṟiṅgaṇuḍaiyâṉ Kôyilmayilai *alias* Parântaka-Mûvêndavêḷâṉ of Śiṟṟiṅgaṇ in Iṅgaṇâḍu, two *mâ* out of the twenty-four *vêli* of land which we own as *abhishêkadakshiṇâ* from the king, in the village of Mêṟkâviri in Iṉṉambar-nâḍu as a *bhaṭṭavṛitti*, for expounding *Prabhâkaram*.

(L. 10.) (*The following are*) the boundaries (*of this land*). The eastern boundary is to the west of the land sold (*by us*) as *śâlâbhôga*. The southern boundary is to the north of the lands of Mêṟkâviri. The western boundary is to the east of the lands of us, the vendors. The northern boundary is to the south of the lands of us, the vendors.

(L. 15.) I, Parântaka Mûvêndavêḷâṉ, gave the land thus enclosed by the four big boundaries above specified on the same terms as those that obtained when (*I*) purchased (*it*) from the members of the *Mûlapaṟaḍai* as a *bhaṭṭavṛitti* so as to endure till the moon and the sun.

(L. 19.) This is (*placed*) under the protection of the Almighty god Vishṇu.[4] This is the writing of Parântaka.

No. 201.—ON THE SAME WALL.[5]

This record is dated in the 4th year of Parakêsarivarman who took the head of the Pâṇḍya king. The donor was a woman-servant who was living in a quarter of Tañjâvûr and was connected with queen Uḍaiyapirâṭṭiyâr Kiḻâṉaḍigaḷ, mother of Âṉaimêṟṟuñjiṉâr. This name Âṉaimêṟṟuñjiṉâr has been identified with prince Râjâditya, one of the brothers of Âditya-Karikâla's grandfather Ariñjaya (*Madras Epigraphical Report* for 1912, page 62).

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[1] Read உக்ஷிணை.

[2] ப்ப is written as a group.

[3] The word இரண்டு is repeated by mistake.

[4] ஆயிரந்திருவடியுடையார் is evidently synonymous with ஸஹஸ்ரபாத் of the *Purushasûkta*.

[5] No. 226 of 1911.

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TEXT.

1 |-ஸ்வஸ்தி ஸ்ரீ [||*] பாண்டியந்றலைகொண்ட கொ[ப்]-
2 பரகெஸரிவர்ம்மற்கு யாண்டு ச ஆவது வடகரைப்-
3 பாம்பூர்நாட்டுத்தெவதாநம் திருக்குடமுக்கில் திரு[க்]-
4 கிழ்க்கொட்டத்து பரமேஸ்வரர்க்கு நொந்தாவி-
5 ளக்கினு[க்*]கு தஞ்சாவூர்கூற்றத்து தஞ்சாவூர் ஆநைமெ-
6 மற்றுஞ்சிநார் தங்களாச்சி உடையபிராட்டி-
7 யார் கிழாநடிகள் கிழைவெளத்துப் பெண்-
8 டா[ட்*]டி தெவயந் புழலக்கனாந அவநிஸிவாமணி வை[த்*]த நொ-
9 ந்தாவி[1][ள][க்*]கு நிலைவிள[க்*]கு க இநொந்தாவிளக்கெ[க]ான்றுந் நிசதி உழ-
10 க்கு நெய்யால் சந்த்ராதித்யவத் எரிப்பதற்கு[2] வைத்த ஆடு தொண்-
11 ணூறு தொண்ணூற்றிலும் இவ்வூர் மந்றாடி மந்றந் குணமாரி
12 கொண்ட ஆடு சஅரு நா[ற்*]ப்ப[த்*]தஞ்சும் கொண்டு நிசதமாழாக்காக திங்-
13 கள் முந்நாழி முழா[க்*]கு நெயட்டுவதாகவும் இவ்வூர் மந்றாடி அயலஞ்-
14 சி மந்றந் கொண்ட ஆடு சஅரு நாற்பத்தைஞ்சாலும் நிசதி
15 ஆழாக்காக திங்கள் முந்நாழி முழாக்காக திருவிளக்கு நெய்யட்டுவாநாக இப்பரி[3]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year (*of the reign*) of king Parakêsarivarman who took the head of the Pâṇḍya (*king*), Dêvayaṉ Puḻalakkaṉ *alias* Avaṉiśikhâmaṇi, a palace-woman (*living*) in (*the quarter called*) *kîḻaivêḷam* of Uḍaiyapirâṭṭiyâr Kiḻânaḍigaḷ, the mother of Âṉaimêṟṟuñjiṉâr, at Tañjâvûr in Tañjâvûr-kûṟṟam, gave one lamp-stand for a perpetual lamp to the god Paramêśvara (*Śiva*) of Tirukkîḻkôṭṭam at Tirukkuḍamûkkil, a *dêvadâna* in Vaḍagarai-Pâmbûr-nâḍu.

(L. 9.) (*She also*) gave ninety sheep for burning this perpetual lamp daily as long as the moon and the sun (*endure*) with one *uḻakku* of ghee. The shepherd Maṉṟaṉ Kuṇamâri of this village received 45 (*out of these ninety*) sheep and receiving (*these*) forty-five agreed to measure out three *nâḻi* and three *uḻâkku* of ghee for one month at one *âḻâkku* every day and the shepherd Ayalañji Maṉṟaṉ of this village received 45 sheep agreeing to measure out for the sacred lamp three *nâḻi* and three *âḻâkku* of ghee for one month at one *âḻâkku* every day. In this way . . . . . .

No. 202.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE MAHALINGASVAMIN TEMPLE AT TIRUVIDAIMARUDUR.[4]

The record is dated in the 4th year of the reign of Parakêsarivarman who took the head of the Pâṇḍya king and provides for the dance called *Âriyakkûttu* by Kîrttimaṟaikkâḍaṉ *alias* Tiruvêḷai-aṟaichchâkkai, in the temple of Tiruviḍaimarudil. The theatrical hall where the temple servants, the merchants and the king's officer Kôyilmayilai *alias* Parântaka Mûvêndavêḷâṉ met together to decide this question appears to suggest that the *Âriyakkûttu* dance must have been a regular dramatic performance in which dancing and singing were evidently given a prominent place. *Śâkkaikûttu* which is referred to in some other inscriptions of the time of Râjêndra-Chôḷa was evidently another variety of a dramatic dance (see *Madras Epigraphical Report* for 1915, page 98, paragraph 27).

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[1] ள is corrected from கு.

[2] ப்ப is expressed by a group.

[3] The inscription stops here.

[4] No. 154 of 1895.

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Âriyam and *Tamiḻ* are mentioned as the two recognised varieties of dance, in the commentary of Aḍiyârkkunallâr on text lines 12–25 of Chapter III of *Śilappadigâram* (see Mahâ. V. Swaminatha Ayyar's edition, page 63). That these must have been also accompanied by music is inferred from a reference made to these very two terms in a Tanjore inscription of Râjarâja I. (*South-Indian Inscriptions*, Vol. II, page 299, sections 428–492).

The king Parakêsarivarman who took the head of the Pâṇḍya king must evidently be Âditya (II.)—Karikâla, the son of Sundara-Chôḷa Parântaka II. The name Śiṟṟiṅgaṉ-Uḍaiyâṉ Kôyilmayilai *alias* Parântaka Mûvêndavêḷâṉ appears in No. 200 above. Hi sname also occurs frequently in the records of Uttama-Chôḷa Madhurântaka as Madhurântaka-Mûvêndavêḷâṉ.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [||*] பாண்டியன் தலைகொண்[ட] கொப்பரகெசரிபந்மற்க்கு யாண்டு ச ஆவது திருவிடைமருதில் ஸ்ரீமூலஸ்தான[த்*]தில் பெ-

2 ருமானடிகளுக்கு ஆரியக்கூத்தாட ஸ்ரீகா[ர்யம்]ம் ஆராய்கின்ற அதிகாரிகள் சிற்றிங்கண் உடையான் கொயில்மயிலை ஆன பரா-

3 ந்தக மூவெந்தவெளாரும் திறைமூர் [ஸபை]யாரும் திருவிடைமருதில் நகரத்தாரும் தெவகந்மிகளும் நாடகசாலையி(ல்)-

4 லெ இ[ரு]ந்து கித்திமறைக்காடன் ஆன திருவெளை அறைசாக்கை[க்*]கு நிவந்த[ம்*] செய்து குடுக்க என்று ஏவலால் இத்தெவர் தெ-

5 வதானம் விளங்கு[டி] நிலத்தில் பநெச்செரிபத்து உள்பட [நி]லம் வெலியும் இவ்-வாண்டின் எதிராமாண்டு முதல் இந்-

6 நிலங்கொண்டு தைப்பூசத்திருநாளில் ஒரு கூத்தாடுவதாகவும் திருத்தும்[1] ஆடின பிற்றை நாள் துடங்கி மூன்று கூத்தா-

7 டுவதாக[வு]ம் வைய்காசி திருவாதிரையின் பிற்றை நாள் துடங்கி முன்று கூத்தாடுவ-தாகவும் ஆக இந்த கூத்து ஏழு[மி]ங்[கெ]ழும்[2] ஆடுவதாகவும்

8 [ப]ண்டா[ர*]த்தெய் பதினாற் கல நெல் கொற்று பெறுவதாகவும் இ[ந்நெ]ல் [அழி]வில் அடைப்படி நெல்லும் கொற்றும் இரட்டி அவ்வாண்டையின்[3]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year of (*the reign of*) king Parakêsarivarman who took the head of the Pâṇḍya (*king*), the officer (*adhikâri*) Śiṟṟiṅgaṇudaiyâṉ Kôyil Mayilai *alias* Parântaka Mûvêndavêḷâṉ, who supervises the temple affairs (*śrîkârya*), the members of the assembly of Tiraimûr, the merchants (*nagarattâr*) and the temple servants (*dêvakanmi*) of Tiruviḍaimarudil, having assembled in the theatre-hall (*nâṭaka-śâlai*), ordered that provision may be made for performing the (*dance known as*) *Âriyakkûttu* in the presence of the lord of the sacred Mûlasthâṉa (*temple*) at Tiruviḍaimarudil, to Kîrttimaṟaikkâḍaṉ *alias* Tiruvêḷai-Aṟaichchâkkai.

Having received (*one*) *vêli* of land inclusive of the land (*called*) *Paṉaichchêripattu* in Viḷaṅguḍi which was a *dêvadâna* (*village*) of this god (*he*) shall, from the year opposite to this year (*of reign*), perform one dance (*kûttu*) on the sacred festival of Tai-Pûśam; shall perform three dances commencing from the day after the bathing (*of the god*); and shall perform three dances commencing from the day after (*the festival of*) Vaigâśi-Tiruvâdirai. In all, he shall perform these seven dances here (*i.e.*, in this theatre-hall) and shall receive for maintenance (*koṟṟu*) fourteen *kalam* of paddy from the treasury. If this paddy is not spent (*thus*), the stipulated paddy and maintenance shall be doubled, (*and*) from that year . . . . .

[1] Read தீர்த்தம்.

[2] The word ஏழும் is a repetition; cancel ழும்.

[3] The inscription stops here.

No. 203.—ON THE SAME WALL.[1]

The officer Śiṟṟiṅgaṇuḍaiyâṉ Parântaka Mûvêndavêḷâṉ who has been mentioned in the previous records (Nos. 200 and 202) is stated to have enquired into the temple affairs and to have enhanced the scale of offerings from the unpaid balance of paddy collected from the assembly of Tiraimûr which was a *dêvadâna* village of the temple. The record belongs to the 4th year and the 170th day of the reign of Parakêsarivarman who took the head of the Pâṇḍya king.

As shown in the *Madras Epigraphical Report* for 1916, page 118, paragraph 15, the days given after the regnal year of the king have to be taken as those that expired after the completion of that year.

Text.

1 [ஷஷ்டி ஸ்ரீ] [॥*] பாண்டியனை தலைகொண்ட கொப்பரகெரிபந்ந[ர்*]கு யாண்டு [ச] ஆவது [நா]ள் ஈளம் ஞல் திருவிடைமருதில் [ஆள்வார்] கொயிலில் முன்பில் கூடத்தெ திருவிடைமருதில் ஆ[ள்]வா[ர்] ஸ்ரீகாயூம்[2] ஆ[ரா]ய்கின்ற அதிகாரிகள் சிற்றிங்கண் உ[ட]டையான் கெ[ா*]யில்மயிலை ஆன [3]பராத்தகமுவெந்தவெளான் திருவிடைமருதில்[4] ஆள்வார் தெவதானம் திரைமூர் தெவதானவ்ரஹ்தெ[ய]மும் வாதந[ப்]படி கெட்டு வாதனத்தில் திரைமூர் தெவதானம் [5]குடிஞிக்கி கிடத்தமையில்லும்

2 [திரை]ரமூர் தெவதானவ்ரஹ்தெயம் வாதந[ப்*]படி பஞ்சவாரம் இ[ருநூற்று அம்ப]த்து அறுகலநெல் அட்ட[க்*]கடவார்[க]ள் [॥*] படிம[ா]ற்று கெட்டு படிமாற்றில் நூற்று அறுபதின் கலமெ அட்டவருகின்றமை[6]யாலும் திரைமூர் தெவ[தா]னம் இருபதிற்று வெளியும் குடிஞிக்கிச்சில்லை[7] என்று எண்ணூற்றுக் கலமெ அட்டிவாரா-நின்றமையில்[8] திரைமூர் தெவதானம் செதபடி வாதனம் [கொ]டுவருக என்று வாதனம் கெட்டு இந்த வாதனத்தில் குடிநிக்கி கிடத்தமை-[9]

3 [யில் இன்]னிலம் இருபதிற்று வெளி[யும்] இவற்கெ யாண்டு [10]மூ[ந] ஆவ[து] . . . . . ஓலைப்படி திருவிடைமருத[னெ]ன்னும் மரக்காலால் இரண்டாயிரத்தெண்-ணூற்றுசுலத்துரும் அடை ஓலை[ப்]ப[டி] ஆ . . . . . த்தும் இத்தெவர் [தெ]வத[ான]வ்ரஹ்தெயம் திரைமூர் வஹெயார் மூன்பு நூற்று அறுபதிங் கல-மெ அட்டி வருகின்றமையில் . . . . . [வ்]ாதனம் கெட்டு இந்த வாதனத்தில் பஞ்[சவாரம் இ]ருநூற்று அம்பத்தறு கலநெ[ல்*]லு அட்டக்கடவ[ர்*]களாதமையி-லும் இப்பரிசு முத-

4 லாக்கி இத்தெவருடைய முன்பில் ப[டிம]ாற்று கெட்டு எற நிவந்த[ஞ்*]செ[ய்]த . . . . . ன்று ஸ்ரீகாயூம் ஆரா[ய்*]கின்ற அதி[கா]ரிகள் சிற்றிங்கண் உடையான் கொயில்மயிலை ஆன பராந்தகமுவெந்தவெளான் [எ]வ திரை[ய்]மூர் . . . . . [தி]ருவிடைமருதில் நகரத்தாரும் இருந்து நிசத[ப்*]-படி படிமாற்று னிவன்த[ம்*] செய்தப[டி] ஆ[ள்]வார்கு சென்[நெ]ல் குத்தல் அரிசி(ய்) சிறு[காலை]க்கு தி[ருவமு]த[ரி]சி பன்இருநாழியும் உச்ச[ம்*] பொதை-க்கு திருஅமுதரிசி பதின் அஞ்ஞாழியும் உச்ச[ம்*] பொதைக்கு

5 பலி அ . . . . யும் [இரா]வைக்கு திருஅமுதரிசி ப[ன்*]னிருநாழியும் இராவை-

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[1] No. 214 of 1907.

[2] Read ஸ்ரீகாயூம்.

[3] Read பராந்தக.

[4] The letter ல் appears to have been omitted first and inserted later on.

[5] Read குடிநீக்கி கிடந்தமையிலும்.

[6] In the impression we see the sign of *i* above ய which has been subsequently erased.

[7] Read குடிநீக்கிற்றில்லை.

[8] The syllable மை written above the line in the impression just over the letter யி cannot be explained.

[9] Read கிடந்தமை.

[10] மூ stands for மூன்று.

6 க்கு பலி அரிசி . . யும்[1] அ[ஃ]யாமத்துக்கு திருஅமுதரிசி எண்ணழியும் பிள்[ளை]-
7 யார் கணவதியா[ர்க்கு சிறுகாலை]க்கு திருஅமுதரிசி இருநாழியும் உ[ச்ச]ம் பொதைக்கு திருஅமு[தரி]-
8 சி இருநாழி[யு]ம் [ஆக] . . . . . அமுதரிசி [2]அம்பத்தமுன்நாழி[யு*]ம் . . . . அரிசி [தூ]-
9 ணிப்பதக்கு அ[ஞ்நாழியும் தூப்]பரு[ப்*]பு நிசதி நாநாழி உரியும் பிள்ளையார்கு பரு-ப்பு உரியும்
10 பலகாயம் நி[ச]தி மிளகு ஆழாக்கும் கடுகு உழக்கும் கறிஅமுதுக்கு காய்க்கறிஅமுது ஒன்றும்
11 புளிங்க[றி]அமுது [தூ]ன்றும் பொரிக்கறிஅமுது ஒன்றும் நிசதி சற்கரைஅமுது நா.
12 ற்பலவரையும் வாழைப்பழம் நிசதம் இருபதும் நெய் அமுது நிசதி
13 நாழி உரியும் தயிரமுது நிசதி எண்ணழியும் அடைக்கா[ய்*] அமுது நிசதி எண்ப-
14 தும் வெற்றிலை அமுது தெரி முன்று பற்றும் [3]ஞாற்றமுதும் உப்பமுது[ம்*] இப்-
15 பரிசு நிவக்[த*]ம் ஆக்[தி [4]இ]து வஹராஹித்தவல் இது வஹாஹஸ்ரராகெஷ [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 4th year and the 170th day (*of the reign*) of king Parakêsarivarman who took the head of the Pâṇḍya (*king*), the officer Śiṟṟiṅ-gaṇuḍaiyâṉ Kôyilmayilai *alias* Parântaka-Mûvêndavêḷâṉ examining in the front hall of the temple of the lord of Tiruviḍaimarudil the sacred temple business of the lord of Tiruviḍaimarudil heard the terms of the documents (*relating*) to the *dêvadâna* and *brahmadêya* (*village*) Tiraimûr which was a *dêvadâna* of the lord of Tiruviḍaimarudil, and found out that the *dêvadâna* of Tiraimûr was stated in the documents to be a *kuḍinîkki* village (*i.e.*, one freed from tenancy rights) and that the *dêvadâna-brahmadêya* village of Tiraimûr according to the (*above*) documents had to measure out two hundred and fifty-six *kalam* of *pañchavâra* paddy. (*But*) hearing the *paḍimâṟṟu* (customary scale) of expenses of the temple (*he*) found that for the *paḍimâṟṟu* only one hundred and sixty *kalam* (*of paddy*) was being measured out. Also (*it was asserted*) that the *dêvadâna* (*village*) Tiraimûr of 20 *vêli* was not a *kuḍinîkki* and that only eight hundred *kalam* (*of paddy*) were being measured. He then asked the (*original*) document which made Tiraimûr into a *dêvadâna* (*village*) to be produced (*before him*), heard it (*and found*) in this document that (*the village*) was stated to be *kuḍinîkki* (*i.e.*, freed from tenancy rights) and that this land of 20 *vêli*, according to the deed . . . . in the 3rd year (*of the reign*) of this same (*king*), (*was to have measured out*) two thousand and eight hundred *kalam* of paddy by the measure (*called*) *Tiruviḍaimarudaṉ* according to the deed of contract (*aḍai-ôlai*). Since (*thus*) the assembly of Tiraimûr, the *dêvadâna-brahmadêya* (*village*) of this god, has been measuring out one hundred and sixty *kalam* only of *panchavâra* paddy in the past while, according to the document examined, it is found that two hundred and fifty-six *kalam* of paddy have to be measured out (*under this head*), the thus (*accumulated balance*)[5] was converted into a capital and after hearing the existing scale of expenses in presence of this god, it was ordered that a higher scale of expenses (*may be adopted*).

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[1] The gap might have contained the syllables நாழி.

[2] Read ஐம்பத்து.

[3] Read சிற்றமுது which probably refers to the lime used in chewing betel-leaf.

[4] ஆக்கி இது may stand for ஆக்கியது.

[5] The original text has evidently omitted to mention here the other discrepancy, *viz.*, that of measuring eight hundred *kalam* (*as landlord's share?*) instead of 2,800 according to the *aḍai-ôlai*. The accumulated balance of this also should have been treated as capital.

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(*The following*) is the list of current daily expenses, drawn up according to the (*increased*) scale, ... of Tiraimûr and the merchants (*nagarattâr*) of Tiruviḍai-marudil being present, under the orders of the officer Śiṟṟiṅgaṇuḍaiyâṉ Kôyil Mayilai *alias* Parântaka-Mûvêndavêḷâṉ who scrutinizes the sacred temple business.

(L. 4.) Twelve *nâḻi* of pounded rice of superior paddy for the sacred rice-offering to the god in the early morning; fifteen *nâḻi* for the sacred rice-offering at midday; and one *nâḻi* [of rice] for the *bali* at midday; twelve *nâḻi* for the sacred rice-offering in the night and [one *nâḻi*] of rice for the *bali* at night; eight measures for the sacred rice-offering at midnight. To (*the god*) Piḷḷaiyâr Gaṇapati, two measures for the sacred rice-offering in the early morning; two measures for the sacred rice-offering at midday; thus in all . . . . . fifty-three *nâḻi* for the [sacred] rice-offering . . . . . and (*one*) *tûṇi*, (*one*) *padakku* and five *nâḻi* of rice . . . . . four *nâḻi* and one *uri* daily of good *dhall* and one *uri* of *dhall* for Piḷḷaiyâr. The sundry spices (*required*) every day (*were*): (*one*) *âḻâkku* of pepper and (*one*) *uḻakku* of mustard; the daily vegetable-offering [1] (*consisted of*) one *kâykkaṟi-amudu*, one *puḷiṅgaṟi-amudu* and (*one*) *porikkaṟi-amudu*; four and a half *palam* of sugar-offering daily; twenty plantain fruits every day; (*one*) *nâḻi* and (*one*) *uri* of ghee offering daily; eight *nâḻi* of curd offering daily; a daily offering of eighty areca-nuts; three *paṟṟu* of choice betel-leaf offering; chunam-(*nîṟṟu*) offering; and salt-offering. This is how the scale of expenses was drawn up. May this be under the protection of all *Mâhêśvaras* as long as the moon and the sun (*endure*)!

No. 204.—ON THE NORTH WALL OF THE CENTRAL SHRINE IN THE NAGESVARASVÂMIN TEMPLE AT KUMBAKONAM.[2]

This is dated in the 5th year of Parakêsarivarman who took the head of the Pâṇḍya king and records a gift of gold by a female-servant of the palace, who was living in the quarter of Tañjâvûr called Paḻaiya-vêḷam, for feeding a *śivayôgin* in the temple of Tirukkîḻ-kôṭṭam in Tirukkuḍamûkkil. The names Tirukkuḍamûkkil and Tirukkîḻ-kôṭṭam occur in the *Dêvâram* and refer respectively to Kumbakôṇam and the Nâgêśvara temple. *Śivayôgin* is a technical term and is explained in a recent commentary on the *Kriyâkramadyôtikâ* as the name of a Śaiva worshipper who "at the approach of death bathes his body in ashes, utters certain Śaiva *mantras* and worships the *liṅga* on his chest."

TEXT.[3]

1 ஸ்வஸ்தி ஸ்ரீ [||*] பாண்டியன்றலைகொண்ட [க]-
2 ாப்ப[4]ரகெஸரிவந்மற்கு [யா*]ண்டு ௫ ஆவது வடகரைப்-
3 பாம்பூர்னாட்டு[த்] தெவதாநம் [5]திருக்கடமுக்கில் திருக்கி-
4 [ழ்]க்கொட்டத்து பரமஸ்வாமிகொயிலில் உத்-
5 தமாத்ரமக ஒரு கலம் உண்பதாக தஞ்சாவூர் கூ-
6 ற்றத்து தஞ்சாவூர் (பழய) பழையவெளத்-
7 து பெண்டாட்டி பெரயன் திரிபுவன-
8 சுந்தரி வெய்த்த பொன் அ௰௫ [ப]சுக்கும்[6]
9 விற்றுக்குடுத்த நிலமாவது முலபருடைப்
10 பெருமக்களொம் நாங்கள் ஸபிஷெகஉத்ஷி-

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[1] See *Epigraphia Indica*, Vol. IX, page 92.

[2] No. 225 of 1911.

[3] The *virâma* or *puḷḷi* is marked on some of the letters in this inscription.

[4] The letters ப்ப are written as a group.

[5] Read திருக்குட.

[6] The word பசு perhaps stands for பசும்பொன் which means fine gold of greenish yellow.

11 ண[1] பெற்று இப்பெருமாளுக்கு விற்றுக்குடுத்-
12 த மெல்காவிரி நிலம் இவனுக்கு விற்றுக்கு[டு*]த்-
13 த இ[வ்*]வறுமா செய்க்கும் கிழ்பால்[கெ]ல்லை
14 காடனுச்ச[ன்*] விளக்குக்கு வைத்த நிலத்துக்கு மெ-
15 ற்க்கும் இப்பெருமாள் நிலத்துக்கெய் வடக்கு-
16 ம் இப்பெருமாணிலத்துக்கெ கிழக்கும் எரி[யி*]-
17 ல் எல்லைவரம்புக்குத் தெற்கும் ஆக இவ்வா-
18 றுமாச்செயால் ஒரு சிவயொதிக்கு நு க்கறி-
19 யும் ஒரு பிடி நெய்யும் வாழைப்பழமும் ச-
20 ற்க்க[ரை*]சயுமிட்ட தயிருமட்டி [ச]தராதிதவ்வற்
21 உண்பதாக |-

TRANSLATION.

(Line 1.) Hail! Prosperity! In the 5th year (*of the reign*) of king Parakêsarivarman who took the head of the Pâṇḍya (*king*), Pêrayaṉ Tribhuvanasundari, a palace-woman (*peṇḍâṭṭi*) (*living*) in the (*quarter called*) Paḷaiya-vêḷam at Tañjâvûr in Tañjâvûr-kûṟṟam, deposited 85 (*pieces*) of superfine gold for feeding (*a śivayôgin*) with one plate of sumptuous meal in the temple of the great lord of Tirukkîḻ-kôṭṭam at Tirukkuḍamûkkil, a *dêvadâna* (*village*) in Vaḍagarai Pâmbûr-nâḍu.

(L. 8.) For this (*gold*), we, the big men of the *mûlaparuḍai* (*assembly*), sold to this lady the land in Mêlkâviri which we had acquired as *abhishêkadakshiṇâ* and had (*already*) sold to this god.

(L. 13.) This six *mâ* of cultivable land whose eastern boundary was to the west of the land granted for a lamp by Kâḍaṉ Âchchaṉ, to the north of the land of this same god, to the east of the land of this same god and to the south of the demarcation ridge in the tank,—this six *mâ* of cultivable land thus (*marked out*) shall be utilised for feeding, till the moon and the sun (*endure*), one *Śivayôgin* with five vegetables, one *piḍi* of ghee, plantain fruits, and curds sweetened with sugar.

No. 205.—THE TIRUVALANGADU COPPER-PLATES OF THE SIXTH YEAR OF RAJENDRA-CHOLA I.

The subjoined set of copper-plates discovered so early as September 1905, has been fully described in the Director-General's *Archæological Survey Report* for 1903–04, pp. 233-5. Its contents are discussed in the *Madras Epigraphical Report* for 1916, Part II, paragraphs 11 to 20. The plates and the massive seal[2] on which they are hung weigh 8 maunds, 2 visses and 20 palams and are thus nearly three times as heavy as the Paithan record of A.D. 1272 pronounced by Dr. Fleet to be an epigraphic curiosity in respect of its weight.[3] The Tiruvâlaṅgâḍu plates consist of thirty-one copper-sheets; whereas the so-called larger Leyden plates of the same dynasty already published[4] contain only twenty-one. The former supply also more information about the early Chôḷa kings than the latter. An earlier set of Chôḷa copper-plates issued by king Uttama-Chôḷa Madhurântaka, the grand-uncle of Râjêndra-Chôḷa I., has been published above.[5] A set of still earlier copper-plates was recently discovered by Mr. T A. Gopinatha Rao at Anbil. They belong to the time of Sundara-Chôḷa Parântaka II., the father of Râjarâja I., and are being edited by him in the *Epigraphia Indica*.

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[1] Read உகரமிண.

[2] See back of the accompanying plate XIX, bottom.

[3] *Imperial Gazetteer of India* (The Indian Empire), Vol. II, p. 33.

[4] *Archæological Survey of Southern India*, Vol. IV, pp. 204 ff.

[5] Pp. 264 ff.

The Sanskrit and Tamil portions of the Tiruvâlaṅgâḍu grant were written at different periods, as has been already pointed out by Mr. Venkayya,—the latter at the time to which the inscription refers itself and the former about at least a decade later. A detached inscription written in continuation of the Sanskrit portion on sheet *Xa* and continued on *Xb*, is stated by Mr. Venkayya to be a later addition.[1] It registers a grant made to the shrine of the goddess at Tiruvâlaṅgâḍu, perhaps contemporaneously with the grant of Paḷaiyaṇûr to the temple of Mahâdêva (*Śiva*) of that place, but put into writing *long* after. The characters of the detached record are paleographically at least one or even two centuries later than the characters of the Paḷaiyaṇûr grant and it is difficult to explain why a gift made to the shrine of the goddess in the 6th year of Râjêndra-Chôḷa I. must have been kept without being reduced to writing for such a long period. In this connexion it deserves to be noted that separate shrines of goddesses in Śiva temples are, generally, of much later origin than the original Śiva temples themselves and that in the stone inscriptions registered on the walls of the Tiruvâlaṅgâḍu temple the shrine of the goddess is referred to for the first time only in a record of the 10th year of Tribhuvanachakravartin Râjâdhirâja II., *i.e.*, in A.D. 1173—clearly 155 years after the date of the subjoined copper-plate grant.

The tradition of the place Tiruvâlaṅgâḍu intimately connects it with Ammai or Kâraikkâl-Ammai, a great devotee of Śiva who, under the orders of that god, put on a dreary emaciated appearance and worshipped his dancing form at Tiruvâlaṅgâḍu. The name Ammai-Nâchchiyâr which occurs in the detached inscription on plate XVI as a name of the goddess of the temple does not so appear in the stone records of Tiruvâlaṅgâḍu. No. 469 of the *Madras Epigraphical Collection* for 1905 calls her Periya-Nâchchiyâr; in another record her name occurs as Vaṇḍârkuḻal Nâchchiyâr (No. 497 of 1905), which is still current in its Sanskrit form Bhramarâlakâmbâ. The god himself is named Ammaiyappa in v. 129. He was perhaps so named on account of his being kind as a father to his devotee Ammai or Kâraikkâl-Ammai. Both the names Paḷaiyaṇûr (or Paḷaṇai) and Tiruvâlaṅgâḍu occur in the *Dêvâram* hymns. In the hymn sung by Sundaramûrti-Nâyaṇâr the goddess is referred to as Vaṇḍârkuḻali-Umainaṅgai and the god himself as Paḷaiyaṇûr-Ammâ. It is not impossible that in the names Ammaiyappaṇ and Ammai-Nâchchiyâr, Ammâ is synonymous with the god of Tiruvâlaṅgâḍu. The story of Kâraikkâl-Ammai is not referred to in the *Dêvâram* so called. But the eleventh *Tirumuṟai* of the sacred collection which describes the god at Tiruvâlaṅgâḍu was the composition of Kâraikkâl-Ammai herself and the place of honour is given to it as மூத்தத்திருப்பதிகம்.

The *praśasti* of the Chôḷa family conveyed by the Sanskrit portion of the grant (vv. 1 to 137) consists of 271 lines and is mostly Puranic.[2] In verse 4 are introduced the Sun and Manu, the latter of whom was produced from the Sun by concentration of mind. His son was Ikshvâku (v. 5); his son Vikukshi (v. 6); his son Purañjaya (v. 7) surnamed Kakutstha (v. 8); his son Kakshîvat (v. 9) and his son Aryaman

[1] The accompanying facsimile Plates XIII to XVI (part of *Xa*) completely illustrate the Sanskrit portion. The detached Tamil inscription of the later period is illustrated on plate XVI (part of *Xa* and *Xb*). The rest of the plates illustrate the Tamil record. Copper sheets *VIIb* to *XVIIb* which contain only the description of the boundary line are not illustrated.

[2] See footnotes on the translation.

(v. 10). In this family was born Analapratâpa (v. 11); in his family was born Vêna; and his son born from the right arm was Pṛithu (vv. 12 and 13). In his family was born Dhundhumâra, so called on account of his having killed the demon Dhundhu (v. 14). In (his) family was born Yuvanâśva (v. 15); his son was Mândhâtṛi who ruled the earth as far as the Lôkâlôka mountain (v. 16); his son was Muchukunda who, by killing the demon Kâlayavana, pleased the god Mukunda, *i.e.*, Vishṇu (v. 17). In (*his*) family was born king Vaḷabha[1] who founded the city of Vaḷabhî (v. 18); his son was Pṛithulâksha who set the mountain Mandara whirling in the ocean for securing nectar (v. 19); his son was Pârthivachûḍâmaṇi (v. 20). In (*his*) family was born Dîrghabâhu (v. 21) and then came Chandrajit[2] (v. 22); his son was Sâṅkṛiti who became the emperor at the close of the Kṛita age (v. 23). In that family was born Pañchapa (v. 24)[3]; in his family was born Satyavrata who conquered Kâśirâja, the king of Vâraṇâsi (*i.e.*, Benares) (v. 25) and acquired the title Rudrajit (v. 26) by conquering Rudra in battle. In that family was born Śibi; an ornament of his family was king Marutta[4] who was an immediate predecessor of the Pâṇḍavas (vv. 27 and 28). In his family was born Dushyanta; his son was Bharata and his son was Chôḷa after whose name the Solar race on this earth became known as Chôḷa (v. 29) and who ruled the Chôḷa country which was abundantly rich (v. 30). Chôḷavarman's son was Râjakêsarivarman and Râjakêsarin's son was Parakêsarin (vv. 30 and 31). These two names were used as titles alternately by the Chôḷa kings in the order of their coronation (v. 32). Parakêsarin's son was Chitraratha; his son was Chitrâśva and his son, Chitradhanvan (v. 33). It is stated that this last king Chitradhanvan brought into his dominions the river Kavêrakanyakâ, *i.e.*, Kâvêrî, just as Bhagîratha brought into the earth Gaṅgâ, the river of the gods (v. 35). In that family was born Suraguru entitled Mṛityujit (v. 36). In his family was born Chitraratha who bore the title Vyâghrakêtu after his banner on which was the figure of a tiger. He also bore as an ornament on his head the flowers of the *dhâtakî* (v. 37).[5] His son was Narêndrapati who became king at the end of the Trêtâ age. His son was king Vasu entitled Uparichara on account of his having received a celestial car from Indra by which he moved about in all directions (v. 39). In his family was born Viśvajit at the close of the Dvâpara age (v. 40). Thus verses 4 to 40 supply names of kings who ruled in the Kṛita, Trêtâ and the Dvâpara ages and as such can hardly be of any interest to the student of history, excepting perhaps the euponymous name Chôḷa and the titles Râjakêsarivarman and Parakêsarin of the Trêtâ age.

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[1] This name is perhaps to be taken as the origin of the Tamil word *Vaḷavaṉ* which in Tamil literature generally is synonymous with Chôḷa. It is not impossible that *vice versa* Vaḷabha is a Sanskritised form of the Tamil *Vaḷavaṉ*. If the latter is true, his founding the town of Valabhî in Saurâshṭra must have been purely an invention of the poet's imagination. In v. 106 below, Râjêndra-Chôḷa is called the ornament of the Vaḷabha race. But it must be remembered that Tamil literary tradition strongly supports the advent of the early Tamil kings in Northern India,—a Chêra king named Imayavaramban being even supposed to have carried arms into that country.

[2] The account given does not specify the exact relationship of Chandrajit to Dîrghabâhu. The name Chandrajit perhaps suggests the racial enmity which the kings of the Solar race entertained towards those of the Lunar.

[3] *I.e.*, the protector of the five (kings). The Pâṇḍyas are generally known as Pañchavar and are traditionally connected with the five Pâṇḍava brothers of the *Mahâbhârata*.

[4] The story of Marutta is related in the *Mahâbhârata* and agrees with what is stated of him in the inscription.

[5] Tamil literature refers to the tiger-banner and the string of *âtti* flowers (*Tomentosa*) which were emblematic of Chôḷa royalty.

Coming to the rulers of the Kali age, the first king mentioned is Perunatkilli who was born in this same family and was highly learned (v. 41). In his race was born Kalikâla who renovated the town of Kâñchî with gold and established his fame by constructing flood-embankments for the river Kâvêrî. The poet explains the name Kalikâla as 'the god of Death (*Kâla*)' either to the *Kali* age or to the elephants (*kari*) of his enemies (v. 42). Evidently here, the tradition recorded in Tamil literature that the name Karikâla 'the burnt-leg' was derived from an accident which happened to the king while yet he was a boy, was either not known or was purposely ignored by the eulogist. In that family was born Kôchchenganṇâṉ whose former birth as a spider and deep devotion to Śiva are described in verse 43. The story of Kôchchenganṇâṉ is found in the *Periyapurâṇam* under the name Kôchchengaṭchôḷa-Nâyaṉâr. He is there stated to have been the son of Śubhadêva and Kamalâvatî and to have constructed many Śiva temples in the Chôḷa country. The classic Tamil poem *Kaḷavaḷi*, which is devoted to the history of his life, describes his defeat of the Chêra king at Kaḷumalam. In the family of Kôchchenganṇâṉ was born Vijayâlaya who took possession of Tañchâpurî (*i.e.*, Tanjore) and there consecrated the goddess Niśumbhasûdanî (vv. 44–46). With Vijayâlaya commences a regular genealogy of the Chôḷas whose capital was Tanjore. The earlier Chôḷas of literature whose traditional capital was Uṟaiyûr and who preceded Vijayâlaya must have been in a decadent condition serving in some subordinate capacity under the powerful Pallavas. A Telugu branch of them ruling perhaps independently over a small tract of country in the Cuddapah district called *Chuḷiye*, is referred to by Hiuen Tsiang. Vijayâlaya 'the abode of Victory' must have revived the fallen Chôḷa line and taken Tanjore either directly from the Pallavas or from their feudatories who were then occupying that part of the country.[1] His son Âdityavarman conquered the Pallava king Aparâjita in battle and took possession of his country (vv. 47–49). This was the Toṇḍai-maṇḍalam which Âditya is known to have subdued.[2] His son Parântaka was a devotee of Śiva. He drove the Pâṇḍya king into the sea and carried his conquests even into Simhaḷa (Ceylon) (vv. 50–52). This explains the titles Madirai-koṇḍa and Maduraiyum-Îḻamum-koṇḍa often found added to the name of Parântaka in inscriptions. This Parântaka is further stated to have built the golden hall called *dabhrasabhâ* (at Chidambaram) and thereby excelled Kubêra, the friend of Śiva (v. 53). The larger Leyden plates, on the other hand, state that he only covered it with gold. His son Râjâditya defeated king Kṛishṇarâja in battle and went to heaven (v. 54). The reference here is evidently to the battle of Takkôlam[3] in which the Râshṭrakûṭa king Kṛishṇa III. and his Ganga feudatory Bûtuga jointly defeated and killed Râjâditya who was fighting from the back of an elephant as stated in the Leyden grant. The summary way in which Râjâditya has been disposed of by the author of the Tiruvâlaṅgâḍu plates shows that probably he did not succeed to the throne, although the Leyden plates explicitly state that after the death of Parântaka, Râjâditya "ruled" the kingdom.[4] Râjâditya's brother, Gaṇḍarâditya next became king (v. 54). The Leyden plates say of him that he produced a son called Madhurântaka and founded a town after his

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[1] *Epigraphia Indica*, Vol. XII, p. 136, and Mr. K. V. Subrahmanya Aiyar's *Historical Sketches*, pp. 207 ff.

[2] See No. 89 above, and *Madras Epigraphical Report* for 1906, Part II, paragraph 10

[3] The battle of Takkôlam is referred to in the Âtakûr inscription; see *Epigraphia Indica*, Vol. VI, p. 50 f.

[4] The question of Râjâditya's succession will be discussed in detail in the general introduction to Vol. III.

own name on the northern bank of the river Kâvêrî.[1] The next king mentioned is Arindama (v. 55) whose exact relationship to Gaṇḍarâditya is not specified. But it is known from the Leyden plates and from other inscriptions that Arindama (Ariñjaya, Ariñjiga or Arikulakêsari) was the third son of Parântaka. His rule was evidently neither famous nor long. From the Mêlpâḍi inscription published at page 26f of this volume, we learn that Râjârâja I. erected the Śiva temple called Aṟiñjîśvara (the modern Chôḷêśvara) as a *paḷḷippaḍai* (tomb-shrine) to his grandfather Ariñjaya who was also known as Âṟṟûr-tuñjinadêva. Âṟṟûr where Ariñjaya appears to have died must be distinct from Toṇḍaimâṉ-Âṟṟûr where Âditya I. is stated to have died (*Madras Epigraphical Report* for 1907, page 71, paragraphs 29 and 30). Then came Sundara-Chôḷa or Sundara-Chôḷa Parântaka (II.) who was very famous. Five verses (56 to 60) are devoted to his praise. Of Sundara-Chôḷa the Leyden plates state that at a place called Chêvûra he fought a great battle and caused rivers of blood to flow. This Sundara-Chôḷa's son was Aruṇmoḻivarma (vv. 61–63). After the death of Sundara-Chôḷa (v. 64) his wife Vâṉavaṉ-Mahâdêvî is stated to have abandoned her people and followed her husband to heaven (vv. 65 and 66). His son Âditya next ruled the earth, killed the Pâṇḍya king in battle and placed his head high up as a pillar of victory in his capital (vv. 67 and 68). This Pâṇḍya king is stated in the Leyden plates to be Vîra-Pâṇḍya. We also learn from the same plates that Âditya II. had the other name Karikâla. Immediately after the death of Âditya, Aruṇmoḻivarmaṉ (called Râjarâja in the Leyden grant) was requested by his subjects to succeed to the throne but he desired it not while his paternal uncle still coveted his dominions (v. 69). This statement which indicates a probable dispute about the succession to the throne immediately after Âditya-Karikâla (II.) is not referred to in the Leyden plates. These latter state that Madhurântaka, the son of Gaṇḍarâditya, succeeded straightway after the death of Âditya. Perhaps we have to give credence to the information furnished in the Tiruvâlaṅgâḍu plates and accept that while by right the succession was Râjarâja's, he voluntarily permitted his uncle Madhurântaka to rule the kingdom, on the understanding that he would himself be chosen for the office of the heir-apparent (v. 70). Madhurântaka ruled the kingdom virtuously as a pious devotee of Śiva (v. 71). After Madhurântaka, Aruṇmoḻivarmaṉ was installed in the administration of the kingdom amidst the rejoicings of his people (v. 72). His *digvijaya* or the conquest of the quarters and the *tulâbhâra, i.e.*, 'weighing oneself against gold' are mentioned in verses 74 and 75. The conquest of the quarters began with the south (v. 76). Râjarâja conquered first the Pâṇḍya (king) Amarabhujaṅga while his commandant (*daṇḍanâtha*) captured the impregnable fortress of Viḷinda whose moat was the sea (vv. 78 and 79) The latter officer also crossed the ocean by ships and destroyed the lord of Laṅkâ (Ceylon) (v. 80). Aruṇmoḻivarmaṉ's ocean-like army next defeated Satyâśrya who fled away to avoid misery. "Being produced of Taila (*oil*) this (*slipping away*) was but natural in him" (v. 81) says the poet, thereby indicating that Satyâśraya who was defeated by Râjarâja was the son of Taila II. He also killed the faultless Ândhra king Bhîma for the mere reason that the latter had killed by a powerful club a certain Râjarâja, his namesake, who was an expert in war (v. 82). This statement makes it clear that Râjarâja unnecessarily interfered in the politics of the Ândhra country, by killing a king called Bhîma. This Bhîma and the Râjarâja killed by him have

[1] This village has been identified with the modern Kaṇḍarâdittam in the Uḍaiyârpâḷaiyam taluk of the Trichinopoly district; see above, Vol. II, p. 374.

not been identified. Râjarâja next conquered the [Kêraḷa] country which was the creation of Râma (*i.e.*, Paraśurâma) and also subdued in battle successively the Gaṅga, Kaliṅga, Vaṅga, Magadha, Âraṭṭa, Oḍḍa, Saurâshṭraka, Châḷukya, and other kings (v. 84). This list of Râjarâja's conquests, though by no means impossible, is yet exaggerated when it includes names like those of Magadha and Saurâshṭraka. According to the Leyden plates Râjarâja I. was known by the title Râjâśraya. Râjarâja's son was Madhurântaka (v. 85) who backed up by a powerful army turned his attention to the conquest of the quarters (*digvijaya*) (v. 89). This king called Uttama-Chôḷa (II.) started to the south as usual[1] with a desire to conquer the Pâṇḍya king (v. 90). The commander of his forces (*daṇḍanâtha*) so struck the Pâṇḍya that the latter ran away from the land of Agastya and sought refuge in the Malaya hill (v. 91). After taking possession of many a pure lustrous pearl of the Pâṇḍya king (v. 92), Madhurântaka placed there his own son Chôḷa-Pâṇḍya for the protection of the Pâṇḍya country and started westward (v. 93). For the first time in its history, Kêraḷa, which was impregnable and unconquered, was entirely annihilated (vv. 94 to 97). The king after this returned to his capital and started afresh for the conquest of the north (v. 98), having again appointed his son Chôḷa-Pâṇḍya[2] to protect the western country (v. 99). Râjêndra-Chôḷa entered Kâñchî (*i.e.*, Conjeeveram) in his march against Jayasiṁha of the Taila family, the lord of the Châḷukyas[3] (vv. 99–100). He thoroughly routed him and his forces, thereby causing the ladies of the Raṭṭa kingdom to shed tears[4] (vv. 101–107). Râjêndra-Chôḷa returned again to his capital (v. 108). With the idea of bringing the river Gaṅgâ into his own country through the strength of his arm he ordered his commander[5] to subdue the kings occupying the banks of that river (vv. 109-110). From v. 113 it is inferred that Râjêndra-Chôḷa also held the title Vikrama-Chôḷa. The first king conquered was Indraratha of the Lunar race (v. 114); next, Raṇaśûra was robbed of his prosperity and then Dharmapâla. The commander of the Chôḷa army reached the Gaṅgâ and got the most sacred water of that river carried to his master Madhurântaka (vv. 116–117). Meantime Râjêndra Chôḷa himself reached the river Gôdâvarî to meet his able General who had just brought the water of the Ganges, after having defeated Mahîpâla on the way (vv. 118-119). Here, Râjêndra-Chôḷa is stated to have killed the wicked king of Oḍḍa and to have accepted as tribute from the surviving claimant, many rutting elephants[6] (v. 120). His next compaign was against Kaṭâha (v. 123). He then

[1] Râjarâja's conquests as described above also commenced with his march to the south against the Pâṇḍya king.

[2] Chôḷa-Pâṇḍya being only a title, it is difficult to understand if Râjêndra-Chôḷa Madhurântaka appointed one and the same son for the protection of both the Pâṇḍya and the Kêraḷa countries or appointed two different sons.

[3] Jayasiṁha is also called the king of the Raṭṭas since he was ruling the Raṭṭapâḍi, 7½-lakh province.

[4] The Hottûr inscription of A.D. 1007–08 refers to the big Chôḷa army and its depredatory acts.

[5] An inscription (No. 333 of 1917) recently copied at Eṇṇâyiram in the South Arcot district (*vide Madras Epigraphical Report* for 1918, p. 145f) states that Râjêndra-Chôḷa assumed the title Gaṅgaikoṇḍa-Chôḷa after defeating the kings of the north and receiving (from them) the waters of the Ganges with all the pomp of a conqueror. This is not by itself enough to suggest that Râjêndra-Chôḷa personally conducted the northern campaign as suggested in the report.

[6] The Mahêndragiri Tamil inscription, which bears the Chôḷa insignia of the tiger and the two fish and records the defeat of the Kulûta chief Vimalâditya by a General of Râjêndra-Chôḷa I., must be referred to this campaign of the king. Kulûta was mentioned as a country in the North-Eastern division of India, according to the topographical list of the *Bṛihatsaṁhitâ* (*Indian Antiquary*, Vol. XXII, p. 182).

constructed in his capital the tank called Chôḷagaṅgam which was composed of the waters of the Gaṅgâ river, and established it there as a memorial pillar of his victory (v. 124). These conquests of Râjêndra-Chôḷa are mostly recorded in the historical introductions to his Tamil inscriptions dated from and after the 13th year of his reign.[1] It may here be noted that the Tamil introduction given in lines 131 to 142 below is naturally the shorter one, since it belongs to the 6th year of the king's reign; and since it does not include a list of all the conquests mentioned above, it has been suggested that the Sanskrit portion of the grant which includes the conquests of the later years must be a subsequent addition.

Being encamped at Muḍigoṇḍaśôḻapuram, king Madhurântaka deputed his minister Jananâtha, the son of Râma, in the 6th year of his reign, to grant the village of Paḷaiyûra to the temple of Śiva [at Tiruvâlaṅgâḍu] (v. 125). This Jananâtha is stated to have been a minister of Madhurântaka and a crest jewel of the Châḷukyas (v. 127). The village Purâṇagrâma, (*i.e.*, Paḷaiyûra quoted above), which was granted to the god Śiva named Ammaiyappa, was the ornament of the province of Jayaṅgoṇḍa-Chôḻa-maṇḍalam and was situated in the district Pâśchâtyagiri[2] (vv. 128-129). It was also called Tiruvâlaṅgâḍu and was bounded on three sides by Siṁhaḷântaka-chaturvêdimaṅgalam and on the fourth by Nityavinôda-chaturvêdimaṅgalam (vv. 130-131). The *śrîmukha* or the royal order conveying the grant was written by Uttamaśôḻa-Tamiḻadaraiyaṉ. Tirukkâḷatti Pichchaṉ made the request (*viǰñapti*) on behalf of the temple and Araṉeṟi, son of Mâyâna, a native of Maṅgalavâyil and of the fourth caste, did the business of taking round the female elephant (*kariṇibhramâṇa*), *etc.*, under orders of Jananâtha (vv. 132-135). The learned poet Nârâyaṇa, son of Śaṅkara and a devotee of Vishṇu, composed the grant (v. 136). Tirukkâḷatti Pichchaṉ and Araneri, sons of Mâyâna, do not appear in the Tamil portion of the grant described below. Jananâtha of the Sanskṛit portion is identical with Narâkkaṉ Mârâyaṉ Jananâthaṉ *alias* Râjêndraśôḻa-Brahmâdhirâjaṉ who together with three other officers of the king issued the order to execute the grant of Paḷaiyaṉûr to the Śiva temple of Tiruvâlaṅgâḍu. Uttamaśôḻa-Tamiḻadaraiyaṉ is identical with Nârâyaṇaṉ-kaṟṟaḷi *alias* Uttamaśôḻa-Tamiḻadaraiyaṉ mentioned in l. 276 of the Tamil portion.

The Tamil portion of the grant consists of 524 lines engraved on twenty-one copper-plates. The first 145 lines are actually taken up by the order issued under the authority of the king by his ministers and other officers. The next 281 lines contain a detailed description of the boundary line. The last 98 lines state the conditions and privileges with which the village was granted as a *dêvadâna* to the temple and supply the names of the artisans who engraved the grant. The order was addressed to the headmen of the districts, the headmen of the *brahmadêya* villages and the residents (*ûrâr*) of the *dêvadâna*, *paḷḷichchanda*, *kaṇimuṟṟûṭṭu*, *veṭṭippêṟu* and *aṟa-chchâlâbhôgam* villages in Mêṉmalai-Paḷaiyaṉûr-nâḍu, a subdivision of Jayaṅgoṇḍaśôḻa-maṇḍalam. This classification seems apparently to distinguish the revenue villages of the State from those granted to Brâhmaṇas, temples, Jaina shrines, Jaina teachers, and service-*inams* and charitable feeding houses. The king being seated in his private room on the upper storey of his palace at Muḍigoṇḍaśôḻapuram

[1] See *e.g.*, *Epigraphia Indica*, Vol. XI, pp. 230–231.

[2] *I.e.*, the Tamil Mêṉmalai or Mêlmalai.

ordered that Paḷaiyaṉûr in Mêṉmalai Paḷaiyaṉûr-nâḍu which originally was a *brahmadêya* of the assembly of Śiṅgaḷântaka-chaturvêdimaṅgalam in Naḍuviṉmalai Perumûr-nâḍu should from the 6th year and the 88th day of his reign, cease to be a *brahmadêya* and be included under *veḷḷâṉ-vagai* villages. He also ordered that in consequence the tax 598 *kaḷañju* and one *kuṉṟi* of gold which it was paying with Śiṅgaḷântaka-chaturvêdimaṅgalam must now be reduced but that unlike other *veḷḷâṉ-vagai* villages, it must be made to pay as of old[1] the permanent tax (in kind) of 3238 *kalam* 7 *kuṟuṇi* and 5 *nâḻi* of paddy together with 193 *kaḷañju*, 1 *mañjâḍi* and 1 *mâ* of gold, including *palḷi* and be given over as a *dêvadâna* to the temple of Mahâdêva at Tiruvâlaṅgâḍu.

Two executive (கருமமாராயும்) officers of the king and two arbitrating (கலிருக்கும்) officers passed the order that the royal writ may be entered in the account books just as it had been signed and issued by the four secretaries (*Ôlai-nâyakam*) on the strength of a letter received from the officer who wrote the orders of the king, evidently under his direct dictation. This order was further supported by the approval and signature of three chief executive officers. Accordingly on the 90th day of the same year, two officers of the department of taxes (புரவுவரிதிணைக்களம்), and the officers called வரிப்பொத்தகம், முகவெட்டி, வரிப் பொத்தக-கணக்கு, வரியிலிடி, பட்டோலை and கீழ்முகவெட்டி being present, the necessary entries were made in the registers.

Two other officers and a third, perhaps a non-official, were also appointed to superintend the ceremony of going round the granted village and its hamlets accompanied by a female elephant (பிடிசூழ்ந்து படாகை கடக்கிறது or in Sanskrit *kariṇîbhramaṇa*). In lines 128–145, we are told that the residents of the district who had also received a royal order to co-operate with the above said officers in walking round the hamlets accompanied by the female elephant, in planting boundary stones and milk-bush and in drawing up the gift deed, met together, went in advance to receive the royal order (திருமுகம்) placed it on their heads and making due obeisance to it, walked round the hamlets of Paḷaiyaṉûr. A short eulogy of the king in Tamil is here inserted in lines 131 to 142. The king is stated to have conquered with his great war-like army Iḍaittuṟai-nâḍu, Vanavâsi of extensive forests, Koḷḷippâkkai and Maṉṉaikkaḍakkam, to have captured the crowns of the king and queen of Îḻam (Ceylon), the beautiful crown and other jewels which the Pâṇḍya king had deposited with the king of Îḻam (Ceylon), the whole island of Îḻamaṇḍalam, the crown and the garland of the Kêraḷa king and many 'ancient islands' in the sea. Iḍaittuṟai-nâḍu which was for a long time identified with the country comprising the small taluk of Yeḍatore in Mysore, has now been satisfactorily proved by Dr. Fleet to be the Raichûr doab.[2] Koḷḷippâkkai has been identified by Mr. Lewis Rice with Kulpak in the Nizam's Dominions.[3] It is not unlikely also that Maṉṉaikkaḍakkam grouped with the two above names, may have to be identified with Mânyakhêṭa (Mâlkhêḍ) in the Nizam's Dominions though hitherto it has been taken to be Manne in the Mysore State. Râjêndra-Chôḷa's seizure of the crowns of the Pâṇḍya, Ceylon and Kêraḷa kings must have earned for him the title Muḍigoṇḍa Chôḷa which title he appears to have commemorated by founding the town called Muḍigoṇḍachôḷapuram.[4]

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[1] Perhaps before it had become a *brahmadêya* of the assembly of Śiṅgaḷântaka-chaturvêdimaṅgalam.

[2] *Epigraphia Indica*, Vol. XII, p. 296.

[3] *Indian Antiquary*, Vol. XLIV, p. 213 f.

[4] *Muḍigoṇḍaśôḷaṉ* was the name of one of the halls in the royal palace at Gaṅgaikoṇḍachôḷapuram ; see above, Vol. II, p. 109.

The circumambulation of the village by the officers and the district people, accompanied by the female elephant is detailed in the point-to-point description of the boundary line, which commences with l. 145. The eastern boundary touched the villages, Perumûr,[1] Kûḷapâḍi, Nâraipâḍi, Maṅgalam and Maṇaiyil, all of which are stated to have been hamlets of Śiṅgaḷântaka-chaturvêdimaṅgalam.[2] The southern boundary similarly touched the villages Maṇṇâlaiyamaṅgalam and Toḷugûr which were also hamlets of Śiṅgaḷântaka-chaturvêdimaṅgalam and Kûṭṭukkumuṇḍûr which was a hamlet of Nittavinôda-chaturvêdimaṅgalam[3]. Incidentally in the description of this boundary line, reference is made to the high road leading from Tiruppâśûr to Mêrppâḍi *alias* Râjâśrayapuram which is of much interest, if by high-road (பெருவழி) is meant, as at present, a broad and metalled avenue road used by men and wheeled traffic. The western boundary touched the villages of Kîrainallûr, Śakkaraṇallûr,[4] Kâraippâkkam, Midugûr[5]—all hamlets of Śiṅgaḷântaka-chaturvêdimaṅgalam and Âṇaippâkkam and Mullaivâyil, hamlets of Nittavinôdachaturvêdimaṅgalam. The northern boundary touched the villages of Uppûr, Gaṅgaṇêrippaṭṭu, Pôḷipâkkam[6] and Kayaṟpâkkam which were also hamlets of Śiṅgaḷântaka-chaturvêdimaṅgalam.

The inscription closes with a list of privileges (*parihâra*) which, being a royal prerogative, were transferred from the king to the temple of Tiruvâlaṅgâḍu, on the village Paḷaiyaṇûr being converted into a *dêvadâna*. The list consisted of several fees, taxes and tolls such as *nâḍâṭchi*, *ûrâṭchi*, *vaṭṭiṇâḷi*, *piḍânâḷi*, *vaṇṇâra-pâṟai*, *kaṇṇâlakkâṇam*, *kuśakkâṇam*, *iḍaipâṭṭam*, *tari-iṟai*, *taragu* (or *taragu-pâṭṭam*), *taṭṭâr-pâṭṭam*, *maṇṟu-pâḍu*, *mâviṟai*, *tîyeṟi*, *viṟpiḍi*, *vâlamañjâḍi*, *nallâvu*, *nallerudu*, *nâḍukâval*, *ûḍupôkku*, *ilaikkûlam*, *nîrkûli*, *ulgu* and *ôḍakkûli*. As I have stated elsewhere it is doubtful if all these terms have to be taken as referring to regular sources of revenue to the State or are to be considered mostly as obligatory services which the king alone could enforce on the people for his personal enjoyment. The list is not exhaustive. The Kâśâkuḍi plates mention under *parihâras* a larger number of items. There also it is stated that the palace resigned them in favour of the donee.[7] The Leyden plates repeat almost all these terms under *parihâras* but mention *tarippuḍavai* instead of *tari-iṟai* and add the new term *âṭṭukkiṟai*. The Vêlûrpâḷaiyam and the Taṇḍandôṭṭam plates published above add the terms *puṟavu-poṉ*, *tirumukkâṇam*, *taṭṭukkâyam*, *ḷampûṭchi*, *iḍaippûṭchi* (perhaps same as *iḍaippâṭṭam*), *kûḷam* (perhaps same as *ilaikkûlam*), *pâṟaikkâṇam*[8] *paṭṭinaśeri*, *ulaviyakkûḷi*, *ûreṭṭu*, *aṅgâḍikkûḷi*,[9] *kaḍaiyaḍaikkay* and *uppu-kôrchchaigai*. A set of *vyavasthâs* (*i.e.*, conditions of grant) were also imposed on the donee. Here again the exact import of these conditions has not been properly understood. Some have taken it to be only permissive rights just like the privileges mentioned above, granted to the donee; but it would look apparently to be different when we see that permission to build houses of bricks, to dig wells, to plant coconut trees in rows, or to plant sweet-scented *verbina*, may not generally have required a license. Still such are the conditions (*vyavasthâ*) mentioned

[1] This village is mentioned in Nos. 467 and 477 of the *Madras Epigraphical Collection for* 1905.

[2] Mentioned in No. 485 of 1905.

[3] Mentioned in No. 486 of 1905.

[4] Mentioned in No. 473 of 1905.

[5] Perhaps same as Miduvûr which occurs in No. 456 of 1905.

[6] Mentioned in No. 455 of 1905.

[7] *Above*, Vol. II, p. 353, l. 131.

[8] This has been translated as tax on quarries. Possibly this term has to be connected with *raṇṇâra-pâṟai* which occurs elsewhere. In this case it might mean only the fee levied on washermen's stones.

[9] See p. 222. above.

viz., that mansions and large edifices shall be built of burnt bricks; wells and reservoirs shall be dug; coconut trees shall be planted in groves; *maruvu*, *damanagam*, *iruvêli*, *śeṇbagam*, red-lilies, mango, jack, coconut, areca and such other trees shall be put in and planted; large oil-presses shall be set up and that toddy-drawers shall not climb the coconut and palmyra trees within the boundaries of the granted village. One or two other *vyavasthas* regarding the irrigation of lands also deserve to be noted. Usually the distribution of water for irrigation in each village appears to have been fixed by some common understanding. This allotted quantity of water, the grant states, shall be utilised by digging canals. Cultivators to whom the canal is not intended shall not cut open branch channels from it, nor bund up the water, nor raise it by small piccotas, nor bale it out by baskets; and those who have the right shall make the most economical use of the water without wasting it.[1] Canals flowing across other villages to irrigate the lands of this village and *vice versa* shall be permitted to flow over the boundary line and to cast up silt.[2] Besides, the embankments of tanks shall be allowed to be raised within their limits, so that they may hold the maximum quantity of water.

The grant thus set forth was given effect to by the district people (*nâṭṭôm*) of Paḷaiyaṉûr, an officer of the department of taxes and two others, one of whom according to l. 120 was an executive officer of the king. The same was also done by the assembly of Śiṅgaḷântaka-chaturvêdimaṅgalam, represented by the *Karaṇattâṉ* of that village; by the villagers (*ûrôm*) of Paḷaiyaṉûr and the assembly of Nittavinôda-chaturvêdimaṅgalam.

The grant was entered in the accounts in the 7th year and the 155th day of the king's reign, there being present on the occasion the officers already mentioned, together with some others. Four Sanskrit verses with which the inscription ends supply the names of the four sculptors of Kâñchîpura who belonged to the Hôvya or Ôvî family, *viz.*, Ârâvamurta (*i.e.*, Tamil Ârâvamudu) his two brothers Raṅga and Dâmôdara and his son Purushôttama.

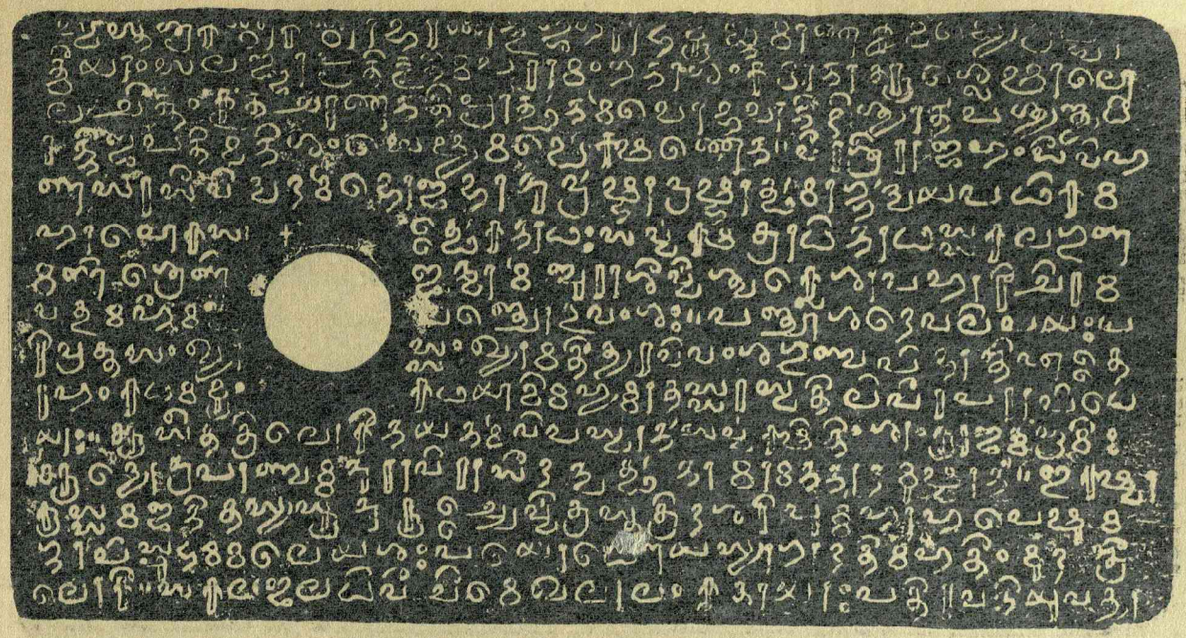
There are three dates given in the Tamil portion of the inscription. The first which occurs in line 6 was the eighty-eighth day of the sixth year when perhaps the king orally ordered the release of Paḷaiyaṉûr from being a *brahmadêya* of Śiṅgaḷântaka-chaturvêdimaṅgalam, its inclusion as a *veḷḷâṉ-vagai* and a *dêvadâna*, and its permanent settlement. The second date, *viz.*, the ninetieth day of the sixth year which occurs in line 62, was actually the day on which the written order was issued under the signature of the several officers of the king and was perhaps also entered in the books of the issuing office. The third date which occurs in line 517 and is one year and 65 days later than the second date was evidently the date on which the grant was executed and the necessary entries made in the account books of the villages concerned. The long delay in the execution of the king's order must have been due either to the complicated system of administration or to the details of procedure adopted in separating Paḷaiyaṉûr from Śiṅgaḷântaka-chaturvêdimaṅgalam.

[1] The phrase சென்னீர்ப் பொதுவினை செய்யாததாகவும் அன்னீரடைத்துப் பாச்சப் பெறுவதாகவும் has to be explained in the sense in which the same phrase occurs in a different form at p. 46 of *South-Indian Inscriptions*, Vol. III. Here, வெட்டி corresponds to பொதுவினை of our inscription and புந்நீர்விட்டு பாச்சிக்கொள்வதாகவும் to அன்னீர் அடைத்துப்பாச்சப்பெறுவதாகவும்.

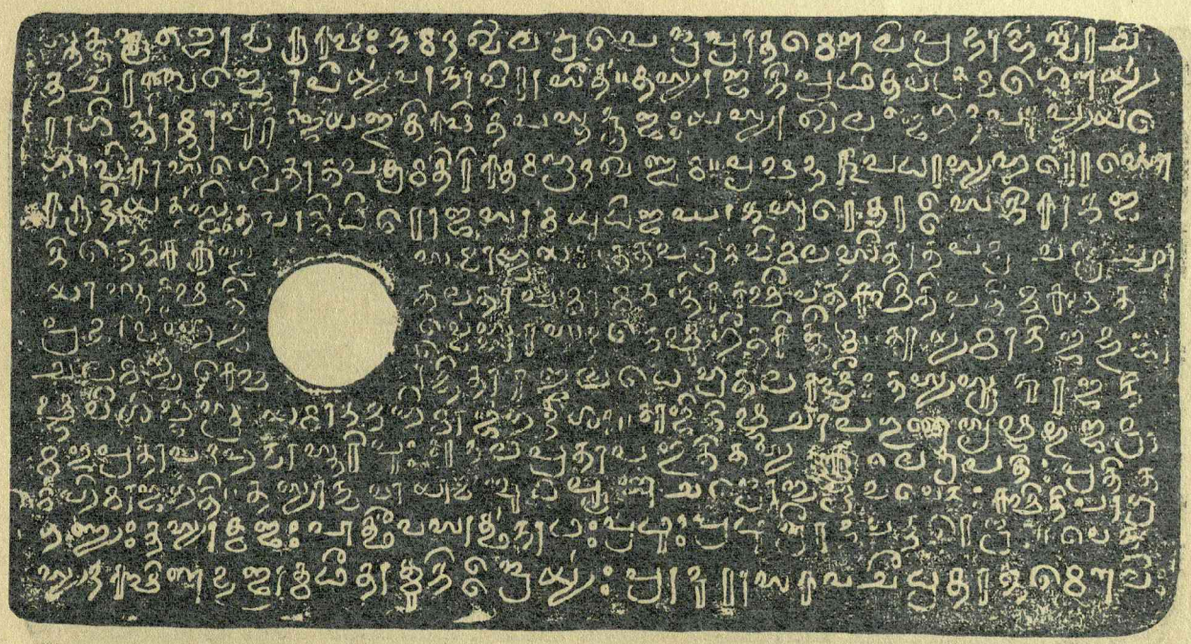
[2] மேல்நடைநீர்பாய is a phrase which generally occurs in the description of the boundary line of a village when this cuts across a channel, the waste weir of a tank or a stream. Evidently it means that the boundary line which passes through the water is no prohibition for the water from flowing over the line to irrigate other lands. The same is to be understood in the case of the casting up of silt.

3 392 CSL

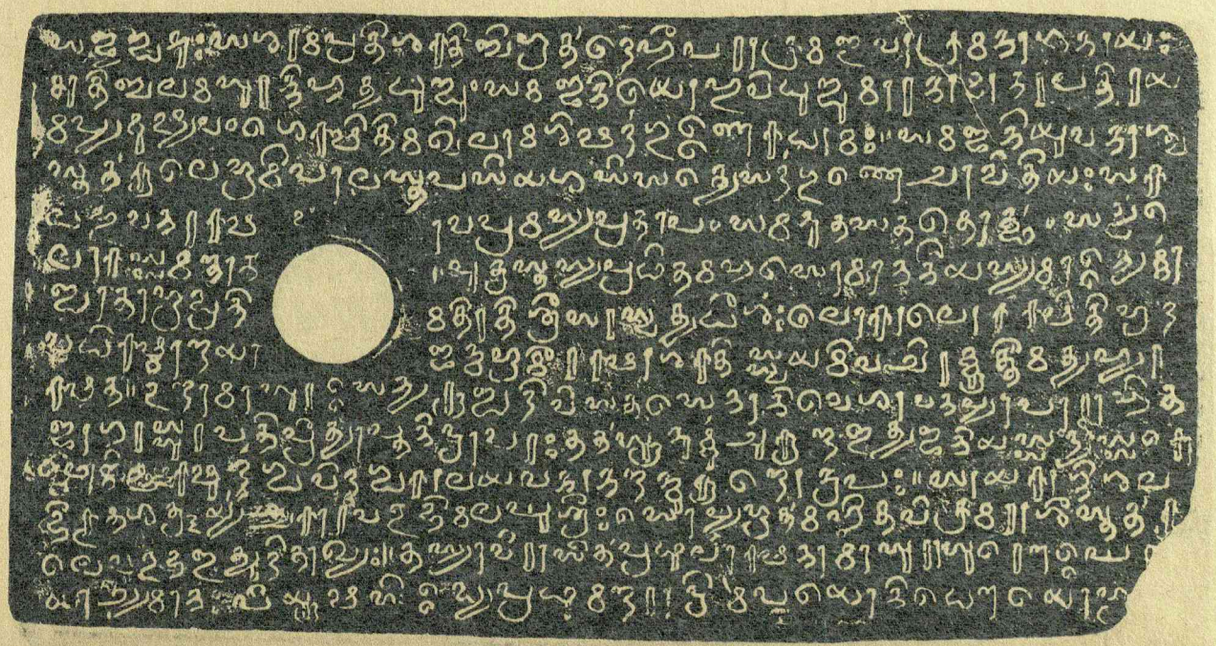
a.



b.



ii a.



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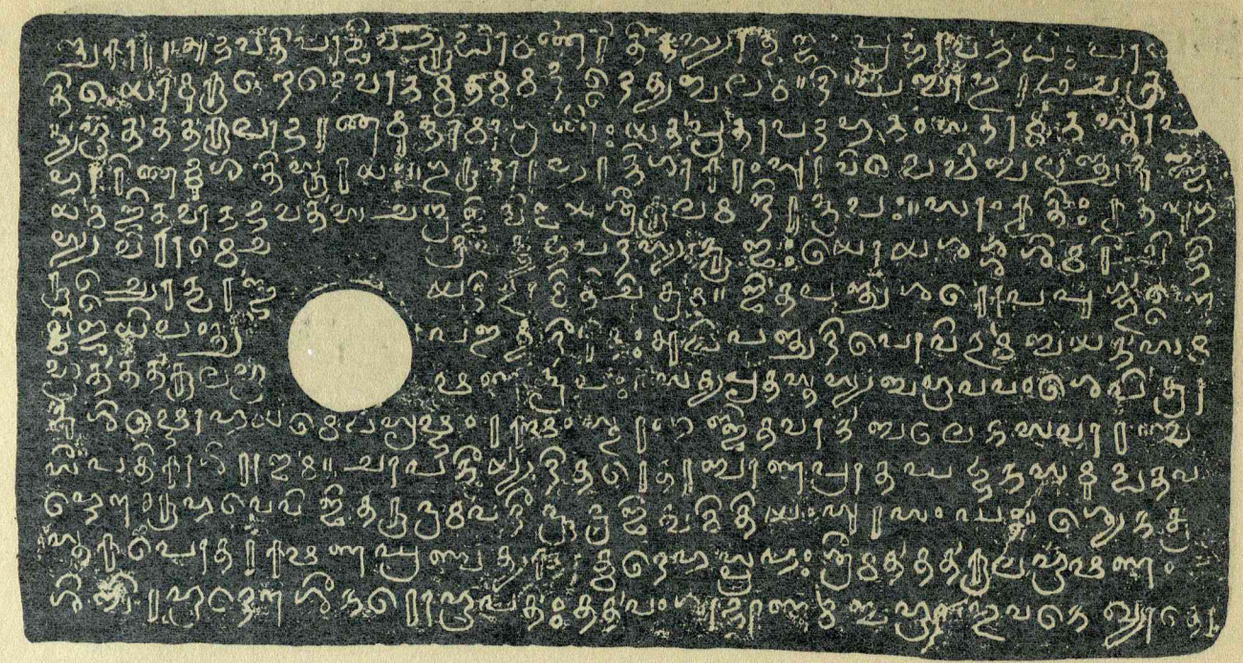
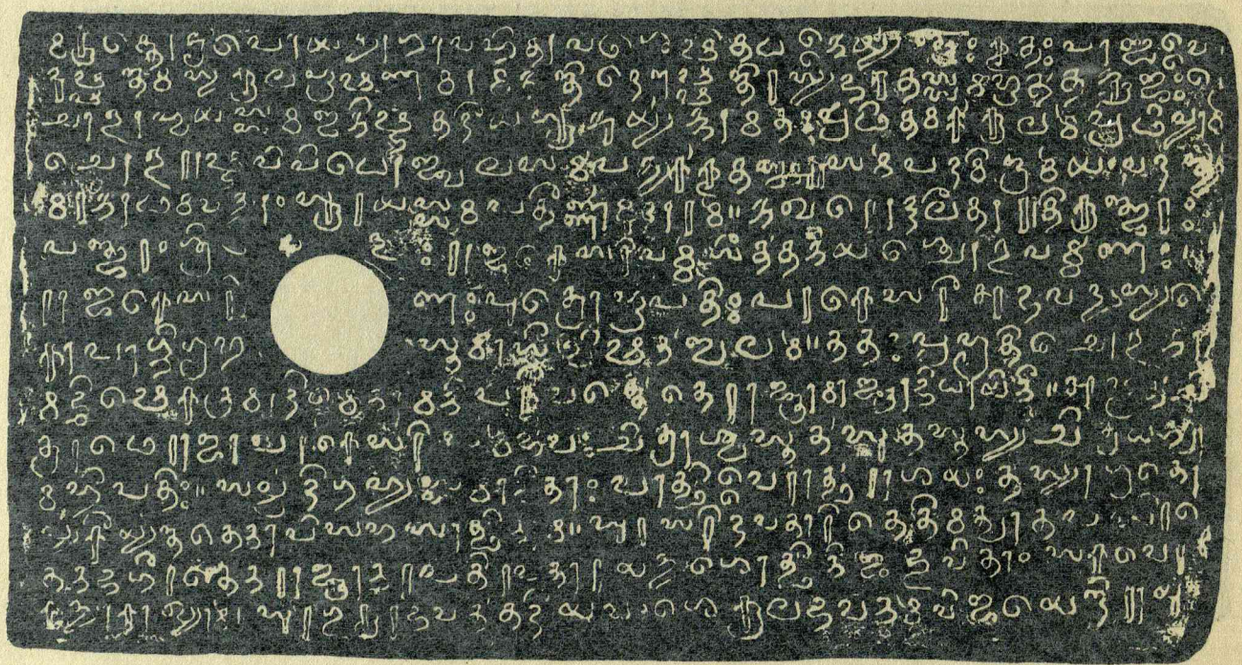
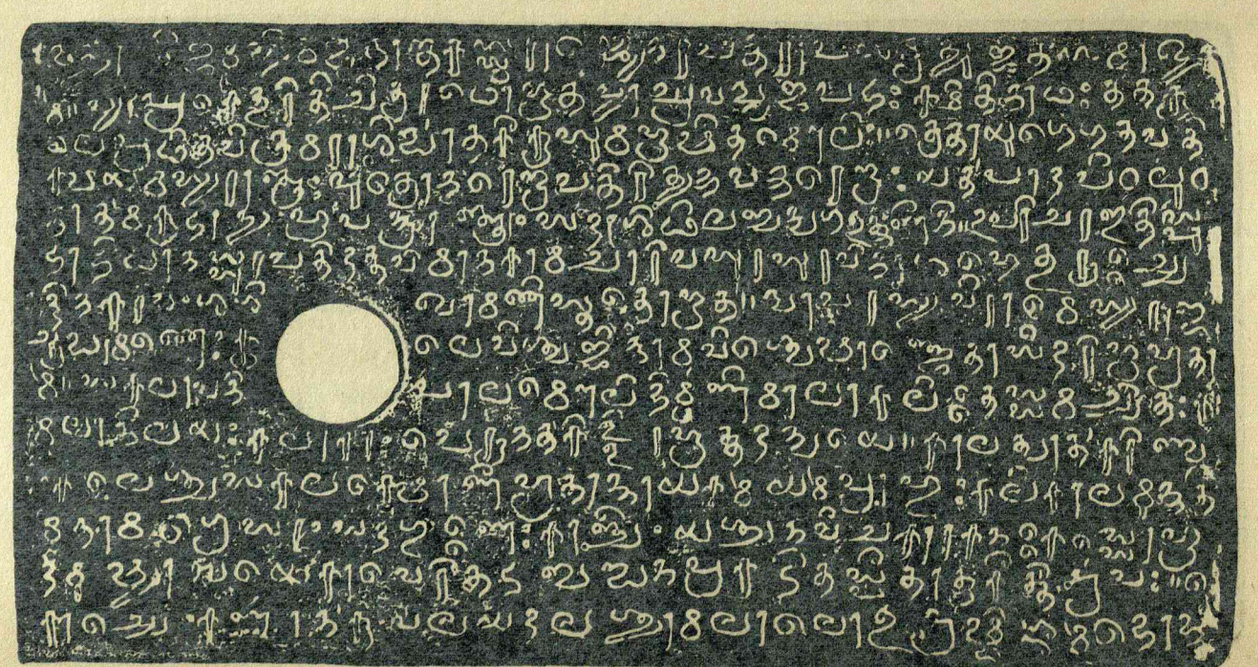
iiib.



iiia.



iiib.



I.—SANSKRIT TEXT.[1]

Plate Ia.

1 स्वस्ति श्रीकण्ठकण्ठाभरणभुजगराटमूर्द्धि[2] माणिक्यमध्ये दृष्ट्वा-
2 त्मीयां सलज्जा प्रतिकृतिमपरामंगनां शंकमाना [।*] आश्लेषालो-
3 लचित्तं कृतचरणननतिप्रार्थनम् वो भवानी दिश्यात् पश्यन्त्यधी-
4 रन्निजपतिमनिशं सेर्ष्यमर्द्धेक्षणेन ॥ [१*] वीरश्रीराजहंसीविह[र*]-
5 णसरसी विद्वदम्भोजभानुर्दृष्टादृष्टार्थमार्ग्गद्वयपथिकम-
6 हालोकसार्त्थैकनाथः [।*] सर्व्वक्षत्राधिनाथस्सकलगुण-
7 मणिश्रेणिजन्मामुबुराशीर्व्विश्वक्लेशापहारी[3] चिरम-
8 वतु महीम[ण्ड]लञ्चोळवंशः ॥ [२*] पञ्चाशदेव लिपयः प-
9 रिवृत्तसंख्यास्संख्यामतीत्य रविवंशगुणा [4]पिभान्ति [।*] एतै-
10 रहं कथममूं[5] कथयामि मह्यम्मातस्सरस्वति लिपीरपरा [6]पिधे-
11 याः ॥[३*] आसीत् त्रिलोकीनयनम् विवस्वान् [7]सर्व्वक्षितिशांकुरजन्मभूमिः [।*]
12 आद्यो नृपाणाम्मनुराविरासीदन्वर्त्थनामा मननादमुष्मान्[8] ॥[४*] इक्ष्वा-
13 कुस्समजनि तस्य सूनुरुर्व्वीवत्रस्तत्रिदशरिपुर्म्महाहवेषु [।*] म-
14 ग्नापि स्फुटममले यशःपयोधौ यस्यागादतिमहतीं मुदन्त्री[9]-
15 लोकी ॥[५*] सकलजलधिवीचीमेखलालंकृतायाः पतिरवनियुवत्या-

Plate Ib.

16 स्तत्तनूजो विकुक्षिः [।*] नमदखिलनृपेन्द्रव्रातमौलिप्रभाभिर्व्विरचि[10]-
17 तचरणाब्जो वीर्य्यवानाविरासीत् ॥[६*] तस्याजनि प्रथितविक्रमशौर्य्य-
18 राशिर्न्नाम्ना पुरञ्जय इति क्षितिपस्तनूजः [।*] यस्याखिलज्ञगदवाप्य य-
19 शोविकासश्वेतातपत्रमतिरिक्तमभूदखण्डम् ॥[७*] वृषभरूपधरस्य हरेरसौ
20 ककुदि यत् स्थितवान्निधिरोजसाम् [।*] युधि जघान सुरेतरसैनिकानज-
21 नि तेन [11]ककुत्स्थसमाह्वयः ॥[८*] ततपुत्रम् विमलसितातपत्रचन्द्रच्छा-
22 [12]यास्तक्षतितलतापमामनन्ति [।*] कक्षीवत्क्षितिपतिमक्षत-
23 प्रभावं गन्धर्व्वैस्सुरसदनेषु गीतकीर्त्तिम् ॥[९*] अर्य्यमा निजभुजा-
24 [13]चलमन्थक्षोभितारजलधेर्ह्रतलक्ष्मीः [।*] तस्य सूनुरजनि-
25 ष्ट विशिष्टस्तूयमानमहिमा जगदीशः ॥[१०*] [14]अजिनिष्ट चापगुणसृष्टभुजद्रु-[15]
26 मजप्रतापदहनास्तरिपुः [।*] अनलप्रताप इति तस्य कुले नृपतिः प्रतीत-
27 महिमा जगति ॥[११*] तस्यान्ववायामबुधिपूर्णचन्द्रो बभूव वेनः क्षितिपाग्र-
28 गण्यः [।*] तस्यात्मजः [16]पार्थीवसार्त्थनाथः पृथुः पृथुश्रीरभवन्नरेन्द्रः ॥[१२*] वेन-
29 स्य [17]दक्षिणभुजात्मथीतात्मुनिन्द्रैर्य्यः प्रादुरास कवची धृतरत्नमौलि[:] [।*]

Plate IIa.

30 सज्यन्धनुः सशरमप्रतिशक्ति बिभ्रत् देही पराक्रम इवाक्रमनाशनाय(:) [॥१३*]

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[1] From the originals and from ink-impressions prepared by this office.

[2] Read °भुजगराण्मूर्ध्नि. [3] Read °जन्माम्बुराशिर्विश्व°. [4] Read विभान्ति. [5] Read कथममून्कथयामि.
[6] Read विधेयाः. [7] Read सर्व्वक्षितीशां°. [8] Read °दमुष्मात्. [9] Read मुदन्त्रि°.
[10] Read °ष्विरुचित°. [11] Read ककुत्स्थ°. [12] Read °क्षितितल°. [13] Read °क्षोभितारि°.
[14] Read अजनिष्ट. [15] Read °घृष्ट°. [16] Read पार्थिव°. [17] Read °भुजान्मथितान्मुनीन्द्रै°.

31 अतिबलमसुरन्निहत्य धुन्धुं समजनि यो भुवि धुन्धुमारनामा [।*] नरपतिरय-
32 मप्यमुष्य वंशे क्षितिमखिलामशिषद्गुणैकधाम[।*](:) ॥[१४*] समजनि युवनाश्व-
33 स्तत्कुले भूमिपालस्तपसि यशसि सत्ये सद्गुणे चाद्वितीयः [।*] सक-
34 लभुवनरक्षावप्रमस्य प्रतापं [1]समनुत सततोर्त्थं[2] सर्व्व-
35 लोकस्समन्तात् ॥[१५*] पुत्रस्तस्य प्रथितमहसो माननीयस्य मान्यैर्म्मो-
36 न्धाताभूद्भृतिमतिरतिश्रीसरस्वत्यधीशः [।*] लोकालोकक्षितिभृद-
37 वधि क्ष्मान्दयाजन्मभूमी रक्षाशक्तिस्स्वयमिव चिरम्मूर्त्तिमत्यभ्यर-
38 क्षत् ॥[१६*] [3]उन्दामासुरसैन्यरुन्धदिविसत्सेनानिवेशावनव्यापाराहित-
39 जागरस्सुरपतिप्रीत्यासनिद्रापरः [।*] तत्सूनुर्म्मुचुकुन्द इत्यजनि यस्सद्यस्सको-
40 पोन्मि[ष]च्चक्षु[र्द्]ग्धविदग्धकालयवनानन्दन्मुकुन्दो नृपः ॥[१७*] सायकाग्निशल-
41 भीकृतशत्रुर्य्यश्चकार वळभीमलघुश्रीः [।*] सोप्यभूत्[4]महितविक्रमराशीस्तत्कु-
42 ले वळभ इत्युदितारूयः ॥[१८*] तस्याविरासीत् पृथुलाक्षनामा सुरासुरौघै[र][भि*]-
43 याच्यमानः [।*] पीयूषसिद्ध्यै पृथुमन्दराद्रिम् पयोनिधौ यो भ्र[मया*]-

Plate IIb.

44 चकार ॥[१९*] अभवत् पार्त्थिवचूडामणिरिति तस्यात्मजः प्रभावनिधिः [।*] पाय[य*]-
45 ति यो मुकुन्दे देवानमृतम्मम[र्द्] दैत्यबलम् ॥[२०*] दी[र्घ]बाहुरथ चक्र[व*]-
46 र्त्यभूत् ततकुलाभरणमुत्त(ा)माग्रणीः [।*] यत्प्रतापदहनं सताम्मनस्ताप-
47 [5]हारिणम्मुशन्ति सूरयः ॥[२१*] गुरुदारहरन्निशाकरं सुरविद्वेषिबलञ्च दुर्ज्ज-
48 यम् [।*] जितवानभवत् स चन्द्रजिद्विजयश्रीकुलमन्दिरन्नृपः ॥[२२*] सांकृतिः कृतयुग-
49 स्य विरामे चक्रवर्त्यभवदस्य तनूजः [।*] यो यशश्शशिमरीचिभि-
50 रुच्चैरन्वरञ्जयदिळामिति चित्रम् ॥ [२३*] जितपञ्चशरो वपुर्गुणै-
51 र्व्विजयि[6] पञ्चप इ[त्यु]दीरितः [।*] अधिपञ्च दिवो [7]विळम्बयन् सम-
52 भूत् तत्कुलभूषणन्नृपः ॥[२४*] सत्यव्रतस्तस्य बभूव वंशे पित्रा-
53 नुशिष्टो हयमेधसृष्टम् [।*] रक्षंस्तुरंगञ्जितवान् बलेन स वारणा-
54 सीपतिकाशिराजम् ॥[२४*] [8]चापनीर्य्यदितरेतरबाणव्रातघट्टनसमुद्भतव-
55 ह्नौ [।] आहवे विजितरुद्रमव[।*]दीद्रुद्रजित्वमिति[9] यं सुरसंघः ॥[२६*] श्येनत्र-
56 स्तकपोतरक्षणघृणात्यक्तात्मदेहस्पृहः श्रीमत्ततकुलभूषणं
57 शिबिरभूदौशीनरो भूपतिः [।*] [10]तत्वंशाभरणम् बभू[व] भुवने ख्यातो

Plate IIIa.

58 मरुत्तो नृपो यद्यागावहितावशेषितधनैर्य्य[ज्ञ]: कृतः पाण्डवै[:*] ॥[२७*]
59 [11]दुष्षन्तमस्य कुलभूषणमामनन्ति [12]दौष्षन्तिरस्य भरतस्समभूत्तनूजः [।*]
60 चोळाह्वयस्समजनिष्ट तदीयसूनुर्य्यन्नामतः प्रथितमर्ककुलम् पृथिव्याम् ॥[२८*]
61 [13]चोळराष्ट्रविविधोज्वलसम्पन्यकृकृतस्वपुरसम्पदमिन्द्रम् [।*] यं वदन्त्य-

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[1] Read स्वमनुत.
[2] Read सततोत्थं.
[3] Read उद्दामा° and °रुद्धदिविषत्°.
[4] Read सोप्यभून्महितविक्रमराशि°.
[5] Read °हारिणमुशन्ति.
[6] Read °ध्विजयी.
[7] Read विडम्बयन्.
[8] Read चापनिर्य्य°.
[9] Read °द्रुद्रजित्त्वमिति.
[10] Read तद्°.
[11] Read दुष्यन्त°.
[12] Read दौष्यन्ति°.
[13] Read चोळराष्ट्रविविधोज्ज्वलसंपन्य्°.

62 मरनाथमवन्यां सूरयस्समप[1]तीर्ण्णमुदारम् ॥ [१९*] [2]नखरोद्दलीताराति कुञ्जरः
63 पञ्जरं श्रि[य]: [।*] राजकेसरिवर्म्म[।*]सीत् तनयश्चोळवर्म्मणः ॥ [२०*]
64 राजकेसरिणः पुत्रो भूपतिः परकेसरी [।*] अभवद्यस्य
65 [3]कोपाग्निगृहस्तमासीद्विषत्बलम् ॥ [२१*] ततः प्रभृति चोळ[।*]ना-
66 मभिषेककमादिमे [।*] नामनी परिवर्त्तेते राज्ञामाज्ञाभिधायिनी ॥ [२२*] [4]अभूत्चि-
67 त्ररथे[।] राजा परकेसरिसमुभवः [।*] चित्राश्वस्ततसुतस्तस्य चित्रधन्वा
68 महीपतिः ॥ [२३*] सर्व्वदिग्भ्यस्समानीताः पार्त्थिवैर(।)र्थराशयः [।*] तस्याग्रतो
69 व्यकीर्य्यन्त तेनापि सहसार्थिनाम् ॥ [२४*] सुरसरिदवतारितेति मत्वा तपसि र-
70 तेन भगीरतेन[5] राज्ञा [।*] नरपतिरवतारयन्यशोर्त्थी निजभुवि ताम् स केवर-
71 कन्य(।)काख्याम् ॥ [२५*] सुरगुरुरभवत् तदीयवंशे कुलभवनम् विजयेन्दिरायु-

Plate IIIb.

72 वत्या[:] [।*] निजमहिमाजितान्तकस्स्वराज्ये नरपतिराप स मृत्युजित्समाख्या-
73 म् ॥ [२६*] व्याघ्रकेतुरिति चित्ररथोभूत[6]व्याघ्रवद्बलजपटः क्षितिनाथः [।*] तत्कु-
74 ले प्रथितविक्रमराशिर्द्धातकीकुसुमभूषितमौलिः ॥ [२७*] त्रेतायुगे गतवति
75 क्षयमस्य राज्ञः पुत्रो नरेन्द्रपतिरित्यभव[न्न]रेन्द्रः [।*] यत्पादपीठलुठ-
76 [7]नात्मकुटान्यभूवन्राज्ञां सदा शिथिलबन्धगळत्मणीनि[8] ॥ [२८*] उपरिचर इति स्फु-
77 [9]टाटिधानस्सुरपतिदत्तविमानकामचारी [।*] वसुरसुरविनाशहेतुरुच्चै-
78 र्दिनकरवंशशिखामणिस्ततोभूत् ॥ [२९*] द्वापरस्य विरामेस्य राज-
79 चूडामणेः कुले [।*] विश्वजिन्नाम विश्वेषाञ्जेतासीदरिभूभृता-
80 म् ॥ [४०*] सकलावनिपालमौलिभिर्म्मणिमालाकलितैस्समर्च्चितः [।*] [क]-
81 मलानिलयः कलाकरः पेरुनत्किळ्ळिरभूत्तदन्वये ॥ [४१*] कालत्वात् करिणां[10]
82 कलेश्च सकलक्षोणीभृतान्नायकम् यम् प्राहुः कलिकालमुन्नति-
83 मताम्रग्रेसरं सद्गुणैः [।*] काञ्चीं यश्च नवीचकार कनकैस्सौभू-
84 दमुष्यान्वये कावेरीतटबन्धनप्रकटितस्फीतात्मकीर्त्तिर्नृपः ॥ [४२*]
85 कोच्चेंकणान्[11] कुवलयदलश्यामलालोळदृष्टिश्शम्भोर्भ-[12]

Plate IVa.

86 क्तच्या त्रिपुरजयिनो लूनलूतांगबन्धः [।*] लोकालोकक्षितिभृदवधि
87 क्ष्माम् भुजेनादधानो वंशे तस्य प्रथितमहसश्चक्रवर्त्ती बभूव(:) ॥ [४३*]
88 समजनि विजयाल[य*]स्तदीये महति कुले [13]महिनियविक्रमश्रीः [।*] अहमह-
89 मिकया [14]प्रणामचञ्चुक्षितिपतिमौलिविघट्टितांघ्रिपीठः ॥ [४४*] सदाचि-[15]
90 त्रामळकाभिरामाम् व्यासाम्बरामात्मवधूमिवासौ [।*] तत्रापुरीं सौध-
91 सुधांगरागां जग्राह [16][र]न्तु रविवंशदीपः ॥ [४५*] अथ प्रथिष्ठाप्य [17]निसुम्भसूद-
92 नी[म्*] सुरासुरैरर्च्चितपादपंकजाम् [।*] चतुस्समुद्राम्बरशो-

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[1] Read °भवतीर्ण्ण°. [2] Read नखरोद्दलिताराति°. [3] Read कोपाग्निग्रस्तमासीद्विषद्बलम्.
[4] Read अभूच्चित्र°. [5] Read भगीरथेन. [6] Read °भूव्याघ्र°.
[7] Read °नान्मकुटा°. [8] Read °गळन्मणीनि. [9] Read °टाभि°.
[10] The *anusvâra* is engraved at the beginning of the next line.
[11] The metre requires the name to be spelt with a double penultimate ण as कोच्चेंकण्णान्.
[12] Read °श्यामलालोल°. [13] Read महनीय°. [14] Read °चुम्बु°. [15] Read सदाद्विचित्रामलका°.
[16] Read रन्तुं. [17] Read निशुम्भ°.

93 भिनीम् भुवम् बभार मालामिव तत्प्रसादतः ॥ [४६*] आदित्यवर्म्मा नृपतिस्त-
94 नूजो बुधाश्रय(:) [स*]न्धिषणस्तरस्वी [।*] दोषापनीतौ स-
95 ततम् प्रवृत्तस्सन्मार्ग्गवर्त्ती क्षितिमन्वरक्षत् ॥ [४७*] तस्यैकधवळच्छ-
96 त्रच्छायामाश्रित्य मेदिनी [।*] अशर्म्मघर्म्मजन्मार्त्तीन्नाभ्यजानात्कदाचन ॥ [४८*] अ-
97 पराजितमप्यसौ रणे जितवान् पल्लवमुल्लसत्बलम्[1] [।*] दयितामपि त-
98 स्य मेदिनीं [2]स्ववंशीकृत्य [त*]थाप्यभूत् कृती ॥ [४९*] आनन्दसन्दोह इव प्रजानान्त-
99 दीयसूनुस्तनुमान् बभूव [।*]परान्तको नाम यथार्त्थनामा पुरान्तकांघ्रि-
100 [3]द्वयपन्मभृंगः ॥ [५०*] यस्य प्रतापदहनेन परीयमाणस्त(त्त)त्ता[प]शान्ति-

Plate IVb.

101 मिव कर्त्तुमनास्सवेगः [।*] सद्यस्समुद्रमवीशन्नजराजलदर्द्धी[4] पृथ्वीं कुल-
102 क्रमगताञ्च विहाय पाण्डच[:] ॥ [५१*] यस्य कोपदहनो दहन्द्विषश्शान्तिमाप नं स-
103 मुद्रवारिणि [।*] शस्त्रकृत्तहतसिंहळांगनानेत्रवारिणि [5][स]मज्जगाम च[6] ॥ [५२*]
104 रजतगिरिजुषः पुरा पुरारेरकृत स दभ्रसभाभिधानमोकः [।*] कनकमय-
105 मुदारसम्पदा यस्सचिवममुष्य च लज्जितं धनेशम् ॥ [५३*] राजादित्यस्तत्सुत[:]
106 कृष्णराजजित्वा युद्धे स्वर्ग्ग[म*]ध्यारुरोह [।*] [7]तत्भ्राताभूत्गण्डरादित्यनामा
107 राजा भूभृन्मौलिमालार्च्चितांघ्रिः ॥ [५४*] अरिन्दमस्सार्त्थकमेव नाम
108 बिभ्रत्[8]बभूव क्षितिपालवर्य्यः [।*] यत्कोपतः प्र(।)द्रवता-
109 नृपाणां वनानि तीव्राणि पुराण्यभूवन् ॥ [५५*] नरपतिर-
110 भूदर्क्कोत्तेजः प्रतापि गभीरतामपि जलनिधेस्सत्वाधाराद्ध-
111 रेरतिशूरताम् [।*] वपुरनुपमम् काम[।*]द्विष्णो[:*] श्रियं शशिनो द्युतिन्न(।)यनसु-
112 भगामादायास्मात् परान्तक इत्यसौ ॥ [५६*] कलेर्बलात् प्रस्खलितं स्वशा-
113 स्त्रं पुनर्व्यवस्थापयितुम् पृथिव्याम् [।*] प्राप्तम्मनुं यम्मनुते जनौघ[:] प्र-
114 [9]वृत्तचारित्ररतिनृपेन्द्रम् ॥ [५७*] तस्मिन्नवति भूचक्रचक्रवर्त्तीनि[10] सुन्दरे [।*] हारादिषु
115 पदेष्वेव हाशब्द[:*] श्रूयते जनैः ॥ [५८*] कुवल[य*]ममलोपलप्रकाशात्

Plate Va.

116 कनकमयाद्वलयादपि प्रकामम् [।*] भुजभुजगयुगस्य भूषणं य-
117 स्समकलयत् कलिकालकालकल्पः ॥ [५९*] तस्य हेमभिरुद्दामदानकोला-
118 हलच्युतैः [।*] तुरंगमखुरक्षुण्णैः[11] पांसुला द्वारभूमयः [६०*] अ-
119 जनि भुजयुगेन प्रासदीर्घेण दीक्षश्रियमखिलशरीराश्लेषि[णी]मा-
120 दधानः [।*] अधिकरम[थ] रेखारूपिणौ शंखचक्रौ दधदरु-
121 ण्मोल्लिवर्म्मा तस्य सूनुर्म्मुरारिः ॥ [६१*] उभयपक्षविशुद्धम-
122 हौजसि प्रथितमण्डलधारिणि सर्व्वदा [।*] तनुभृतान्नयना-
123 नि चिराय [12]तत्वपुरपूर्व्वाहिमद्युति रेमिरे ॥ [६२*] भर्त्तृभूभरम-
124 सौ विनेष्यति प्रायशो न इति नागयोषितः [।*] कुर्व्व-
125 ते स्म परिनर्त्तनन्ददा[13] जन्म लब्धवति चक्रवर्तिनी[14] ॥ [६३*] रक्षितुम् क्षितिप-

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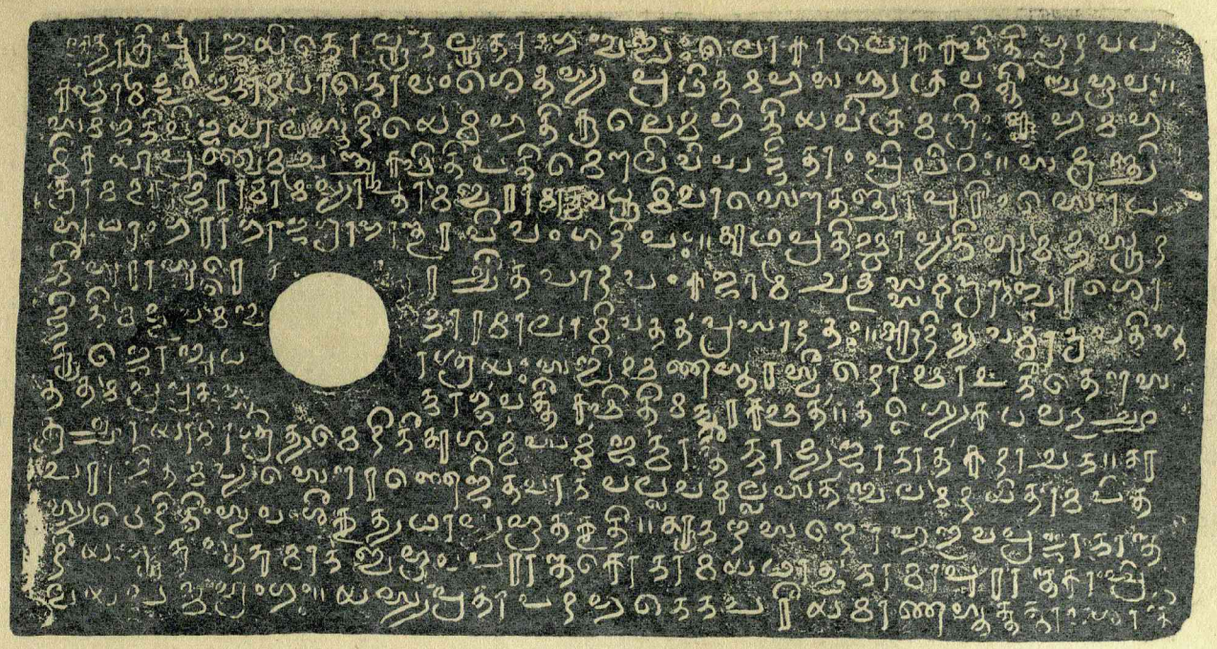
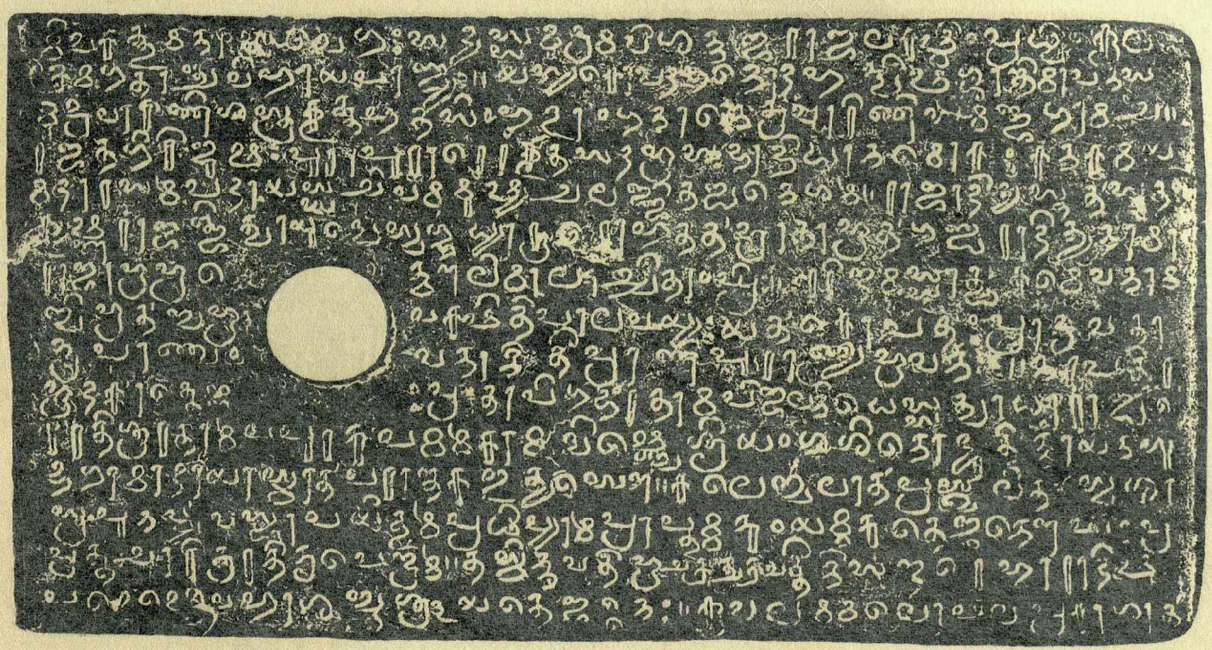
[1] Read °मुल्लसद्बलम्. [2] Read स्ववशीकृत्य. [3] Read °पद्मभृंगः. [4] Read °मविशन्निज°.
[5] Read शम°. [6] The reading सः would be more appropriate. [7] Read तद्भ्राताभूद्गण्डरादित्य.
[8] Read बिभ्रद्बभूव. [9] Read वृत्तचारित्ररतिनृपेन्द्रम्. [10] Read °वर्तिनि. [11] Read क्षुण्णैः.
[12] Read तद्वपु°. [13] Read नर्त्तनन्तदा. [14] Read चक्रवर्त्तिनि.

5 396 GSL

iva.



ivb.



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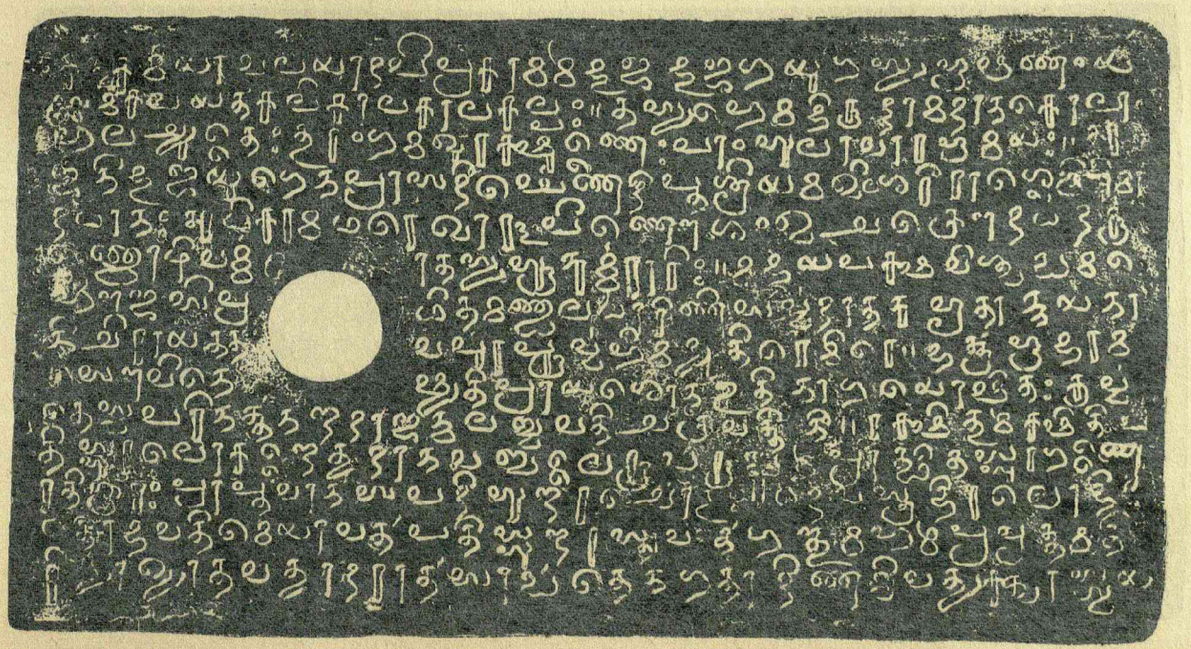

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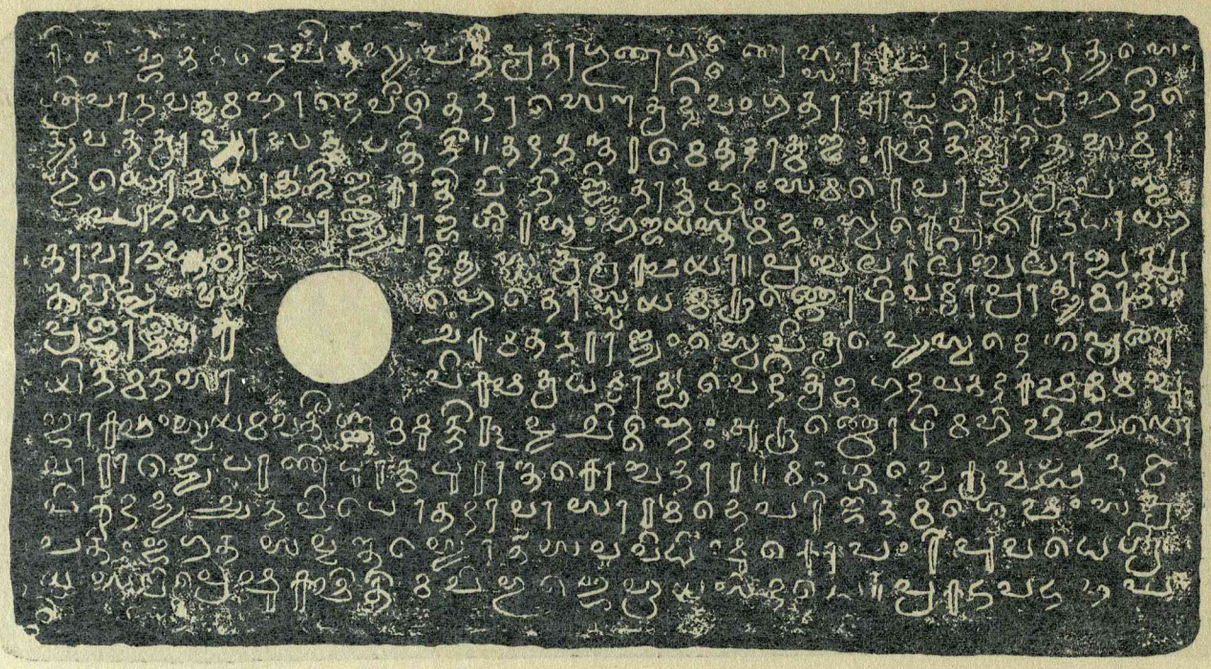
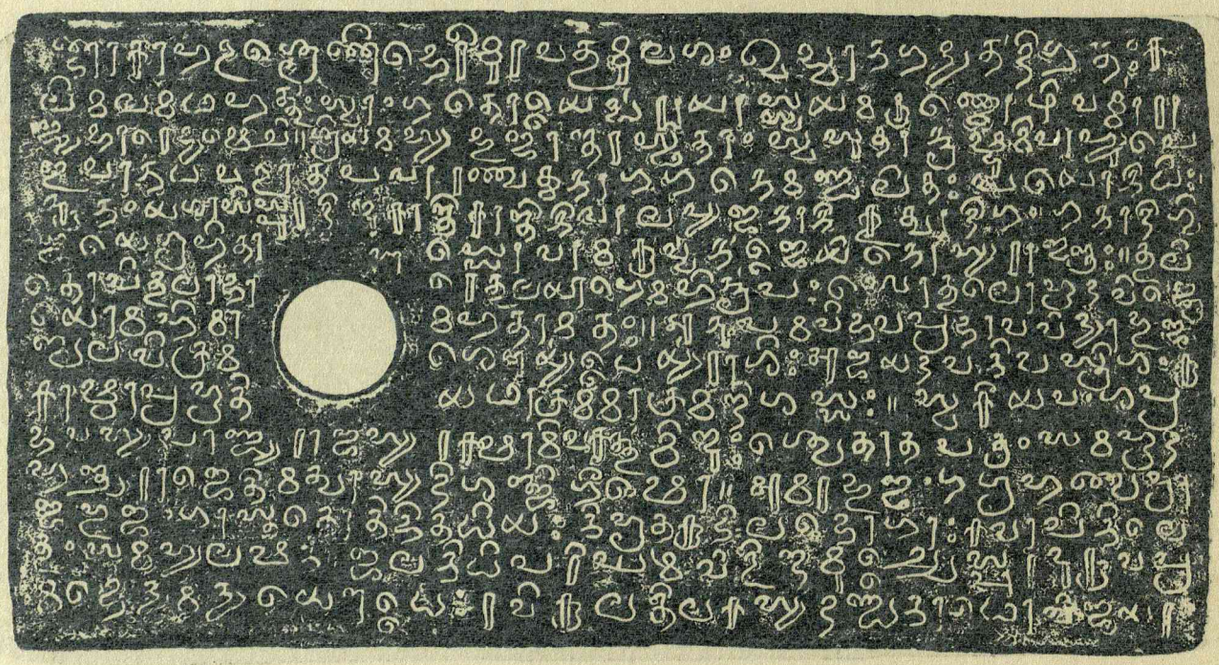
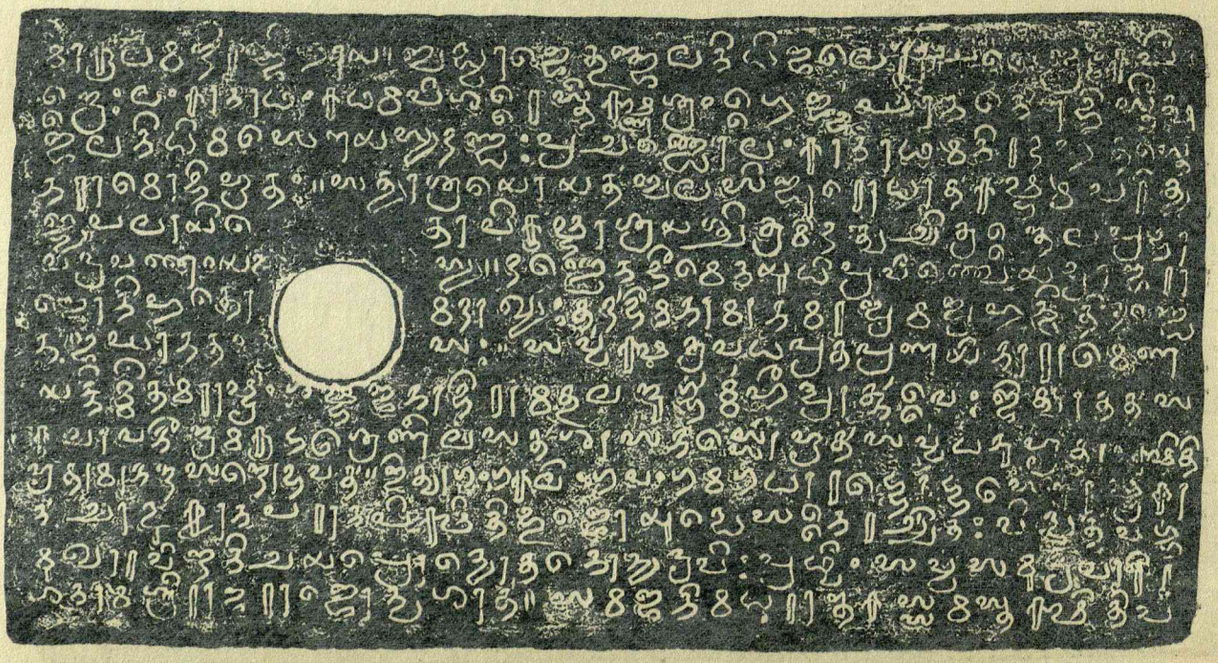


via.



vib



126 तिस्सुरलोकन्दैत्यदानवबलैरुपरुद्धम् [।*] प्रार्थितस्सुरगणै-
127 रतिशूरः प्राप्तवान् सपदि सुन्दरचोळः ॥ [६४*] [1]देवस्त्रभिरलोभि-
128 तो भवति मे यावत् पतिस्सुन्दरस्तावत्[2]गन्तुमहम् प्रवृत्तमति-
129 रित्याख्यातवत्यादरात् [।*] [3]सार्द्धं तेन गता ⌣– [4]दिणमिव त्यक्त्वा [5]स्व(य)-

Plate Vb.

130 कीयज्ञनम् देवी तस्य पतिव्रता गुणगणैस्सा[क्षा]दरुन्धत्यसौ ॥ [६५*]
131 श्रीवानवन्महादेवी तेनासौ [6]तृदिवं गता [।*] अप्सरोग्रहभी-
132 त्येव तत्राप्यासन्नवर्त्तिनी[7] ॥ [६६*] तदनन्तरमेतदात्मजः क्षितिमादित्यसमा-
133 ह्वयोन्वशात् [।*] निजकान्तिविनिर्ज्जितान्मभूः [8]समरे पाण्ड्यनृपज्ञ-
134 घान सः ॥ [६७*] पाण्ड्यराजशिरस्तुंगजयस्तम्भं स्वके पुरे [।*] निधाय ग-
135 त(ा)वानस्तमादित्यस्स्व[न्द]दक्षया[9] ॥ [६८*] प्रबलकलिबलान्ध[ङ्का]-
136 न्तविद्ध्वंसहेतोस्स्वयमरुण्मोऽवर्म्मा प्रार्थ्यमानः
137 प्रजाभिः । अचकमत न राज्यं स्वे पितृव्ये स्वदेशप्रण-
138 यिनि मनसापि क्षत्रधर्म्मार्त्थवेदी ॥ [६९*] त्रिजगदवनदक्षममूबु-
139 जाक्षं स्वयमवतीर्ण्णममुन्निरूप्य चिह्नैः [।*] अरुण्मोऽभिषिच्य[10] यो-[11]
140 ब(ा)राज्ये [12]धरणिधुरत्मधुरान्तको बभार ॥ [७०*] मनश्शर्व्वे कुर्व्वन्धनम-
141 पि तदभ्यर्च्चनविधौ[13] तदावासारम्भे परिजनमशेषं स नृ-
142 पतिः [।*] जगत् सर्व्वन्तस्योत्सवविधिषु कोपं रिपुवधे श्रि-
143 यं सद्विप्रेषु क्षितिमपि भुजे भूयसि दधे ॥ [७१*] प्रकटपटहध-

Plate VIa.

144 [14]ण्टाकाहळश्रेणिभेरीमुरवतुमुलशंखध्वानगद्यत्दिगन्तः [।*] क-
145 लिमलमथ हर्त्तुं स्वांगतोयैर्द्धरायास्स्वयमरुण्मोऽवर्म्मा रा-
146 ज्यभारेभ्यषिंच ॥ [७२*] श्रियमस्य भुजान्तरस्थितां [15]स्वसुतान्द्रष्टुमिवाभ्युपे-
147 [16]इवान् [।*] धवळातपवारणात्मना गगने मण्डलितः पयोनिधिः ॥ [७३*]
148 नूनं [17]यशासि स्फुरदिंदुकान्तिकान्तीनि वालव्यजनानि कृत्वा [।*] दिगंगना दिग्वि-
149 जये गृहीतास्से(ा)वामकुर्व्वन् [18]जैयिनोस्य राज्ञः ॥ [७४*] तुलि-
150 तोपि तुलाभारे तुलया [19]हेमहिर्न्नृपः [।*] सोतुलोभूदविज्ञे-
151 यो महिमा महतामतः ॥ [७५*] अनुपमविभवप्रभावविद्याभुज-
152 बलविक्रमशौर्य्यधैर्य्यराशिः [।*] अजयदवनिपस्त्रिशंकु-
153 काष्ठाप्रभृति यथाक्रममाक्रमन्दिशस्तः ॥ [७६*] स्वकीयवंशप्र-
154 भवस्य पाण्ड्यराजस्य रक्षामिव कर्त्तुमिन्दुः [।*] श्वेतातपत्रं समभूद-
155 ह्य राजेतिमत्वास्य दिशञ्जिगीषो[:*] ॥ [७७*] अमरभुजंगग्रहणाद्रा-
156 जभुजंगास्ततोतिभितधियः[20] [।*] [21]निभृतकुटिलभोगाः [22]कवापि निले-

---

1 Read देवस्त्रीभि°.
2 Read °वद्गन्तु°.
3 Read सार्द्धं.
4 The missing syllables may perhaps be निशा; read दिनमिव.
5 Read स्व°.
6 Read त्रिदिव.
7 Read °वर्त्तिनी.
8 Read °त्मभूस्समरे.
9 Read °स्स्वर्द्दिदक्षया.
10 Read °मभिषिच्य.
11 Read यौवराज्ये.
12 Read °धुरम्मधु°.
13 Read °विधौ.
14 Read °भरज° and °गर्ज्ज-दिगन्तः.
15 Read °तान्द्रष्टु°.
16 Read °यिवान्.
17 Read यशांसि.
18 Read °मकुर्व्वज्जयिनोस्य.
19 Read हेमभि°.
20 Read °भीतधियः.
21 Perhaps we have to read निभृत कुटिला° to suit the metre.
22 Read क्वापि.

157 तुं समभ्यलषन् ॥ [७८*] जलनिधिपरिघम्[1] विळिन्दमुच्चै[:*] स्फुरदुरुवप्र-
158 मभेद्यमन्ययौधैः[2] [।*] रविकुलतिलकस्य दण्डनाथो विजयर-

Plate VIb.

159 माकुलमन्दिरञ्जिगाय ॥ [७९*] बद्ध्वा [3]जेतुञ्जलनिधिजले राघवेन्द्रः कपी-
160 न्द्रैः[4] लंकानाथं कथमपि शरैस्तीक्ष्णशृंगैर्ज्जघान [।*] नौभिस्तीर्त्वा-
161 जलनिधिमसौ यस्य दण्डः प्रचण्डो लंकानाथम् निरदह[द*]तस्ते-
162 न रामेभिभूतः ॥ [८०*] सत्याश्रयो [5]यत्बलसिन्धुरोधात् कष्टम् परित्य-
163 ज्य पलायितोपि [।*] कष्टाश्रयश्चित्रमिदञ्च[6] चित्रन्तैलप्रभा-
164 वद्रवर्णं यदस्य ॥ [८१*] दण्डेन भीमेन युधि प्रवीणो यद्राजरा-
165 जो निहतो मदाख्यः [।*] तद्भीमनामानमरन्ध्रमन्ध्र[7] हन्मीति दण्डे-
166 न जघान तं सः ॥ [८२*] सर्व्वक्षत्रवधव्रतप्रणयिना रामेण
167 यन्निर्म्मितम् राष्ट्रं [शि]ष्टजनाभिराम[म*]तुलन्दुर्गम्महीन्द्रार्ब्बवैः[8] [।*] जित्वा तत् स-
168 कलावनीन्द्रमकुटश्रेणीलसत्[9]शासनस्सोभूत् सर्व्वधनुभृतां[10] क्षिति-
169 भृतामानन्दसन्दोभवत्[11] ॥ [८३*] जित्वा गंगकलिंगवंगमगधारट्टोढसौर[।*]ष्ट्रका-
170 न्[12]चालुक्यानपरानपि क्षितिभुजो युद्धे स [13]नैरर्चितः [।*] [14]विद्वत्वर्ग्ग-
171 मुखारविन्दनिचयप्रोन्योतनोन्यद्रविः[15] पृथ्वीं सर्व्वसमुद्रवारिर-
172 शनाम् श्रीराजराजोन्वशात् ॥ [८४*] समजनि मधुरान्तकस्समस्तक्षितिप-

Plate VIIa.

173 [16]तीलक्षणलक्षिताकितांगः [।*] [अ]पहृतहरहुंकृतिर्म्मनोभूरपर इवास्य
174 नरेश्वरस्य सूनुः ॥ [८५*] यत्र रक्षति महीमिमाश्चिरम्मार्ग्गवर्त्तिनि सताम्महौज-
175 सि [।*] तत्कळत्रनयनान्यहो श्रुतेर्म्मार्ग्गलंघनमकुर्व्व[त*] स्फुटम् ॥ [८६*] तीव्रप्रता-
176 पतपनो मधुरान्तकस्य व्याप्य स्थितस्सकलदिग्वलयान्तराळन्दूरस्थि-[17]
177 तानपि दहन् सकलावनीन्द्रानासन्नसर्व्वनृपतापह-
178 रोपि[18] चित्रम् ॥ [८७*] [19]खट्टवारिधिजलेस्तमुपेतम् राजम-
179 ण्डलमुदेति न तस्य [।*] चित्रमेतदिदमप्यतिचित्रम् स्वस्थमेव-
180 यदभूल्लसदंशु(:) ॥ [८८*] निजभुजविजितेन पुण्यजातम् धननिच-
181 येन [20]चिकीर्षुर्य्यशस्वी [।*] प्रबलबलसमन्वितो नरेन्द्रो धिय-
182 मथ दिग्विजये न्यधत्त धिरः[21] ॥ [८९*] प्रथममथ दिशन्त्रिशंकुचिह्वानिरगमदुत्त-
183 मचोळभूमिपालः [।*] [22]पिहितनिजपुरावनः स पाण्ड्य(:)क्षितिपतिमप्र-
184 तिमो विजेतुकामः ॥ [९०*] रविकुलतिलकस्य दण्डनाथः प्रबलबलनिजघा-[23]
185 न [24]पाण्ड्यराजम्मलयगिरिमगस्त्यधाम भीतश्शरणमगात[25]स्वभुवं विहाय पा-
186 ण्ड्यः ॥ [९१*] पाण्ड्यराजयशशां[26] विमलानाम् बीजताविव[27] गतानि लसन्ति [।*] रा-

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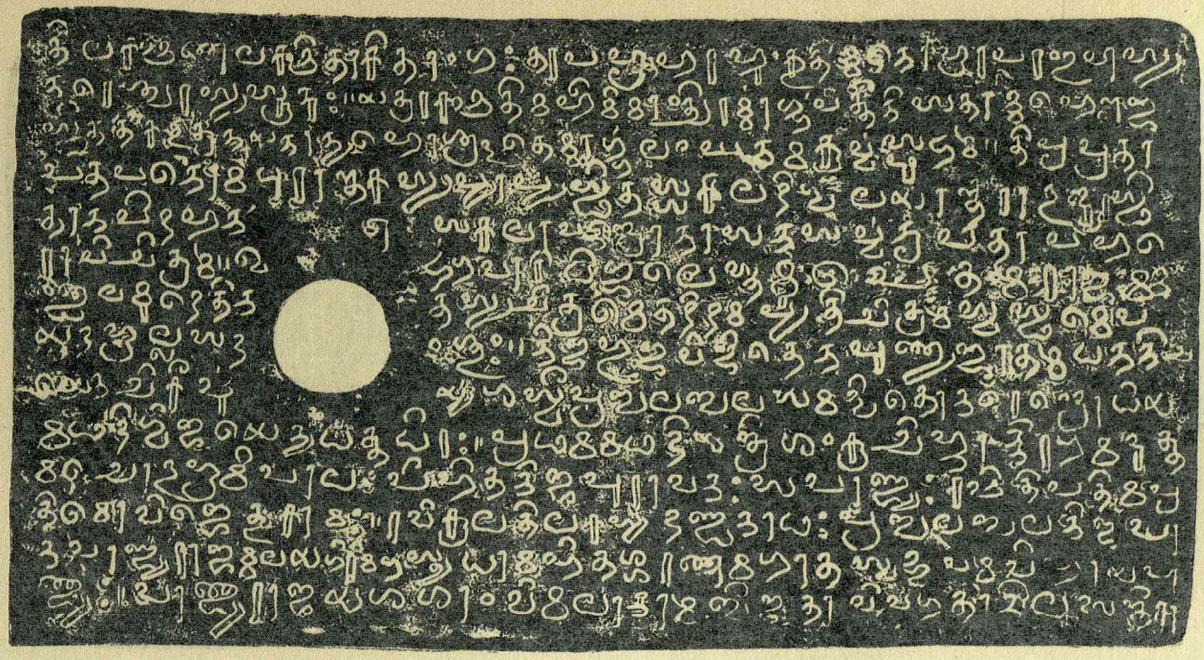
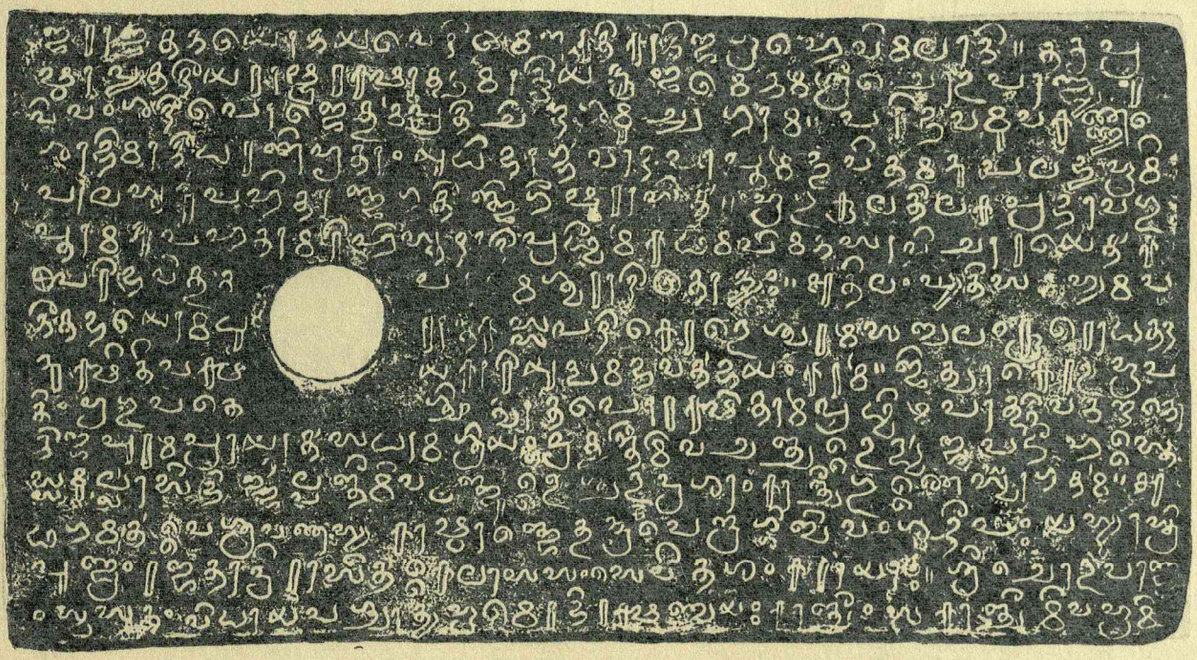
1 Read °परिखम्.
2 Read °यौधैः.
3 Read सेतुञ्जलनिधि°.
4 Read °न्द्रैर्लंका°.
5 Read यद्बल°.
6 Read °मिदन्न.
7 Read °मन्ध्रं.
8 Read °न्दुर्गम्महीध्राणवैः.
9 Read °लसच्छासन°.
10 Read °धनुर्भृतां.
11 Probably the reading must be °मानन्दसन्दोहसुत्.
12 Read °रट्टोड्डसौराष्ट्रकांश्चा-लुक्या°.
13 Read तैरार्चितः.
14 Read विद्वद्वर्ग°.
15 Read °प्रद्योतनोद्यद्रविः.
16 Read °तिलक्षणलक्षिता-खिलांगः.
17 Read दिग्वलयान्तराळम् । दूर°.
18 °तापहरोतिचित्रम् will be a better reading.
19 Read खड्ग°.
20 Read चिकारिपुर्य्यशस्वी.
21 Read धीरः.
22 Read विहितनिजपुरावनस्स.
23 Read °बलन्निज°.
24 Read पाण्ड्यराजम् । मलय°.
25 Read °मगात्स्वभुव.
26 Read °यशसां.
27 Read °तामिव.

398 GSL

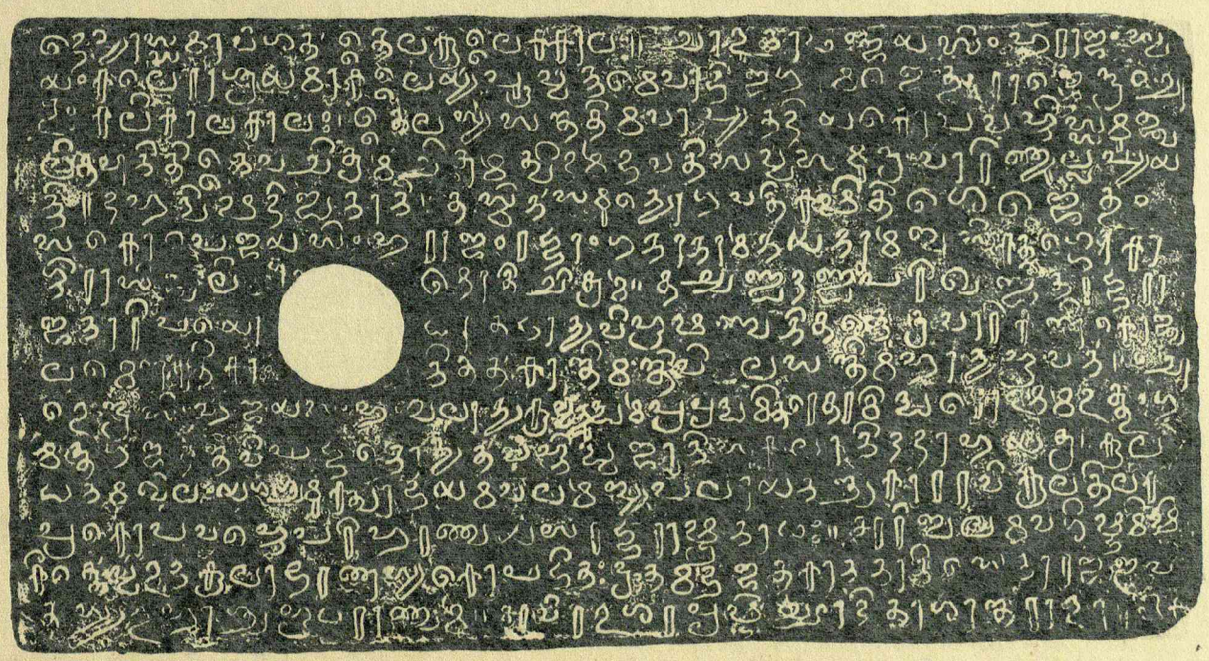
viia.



viib

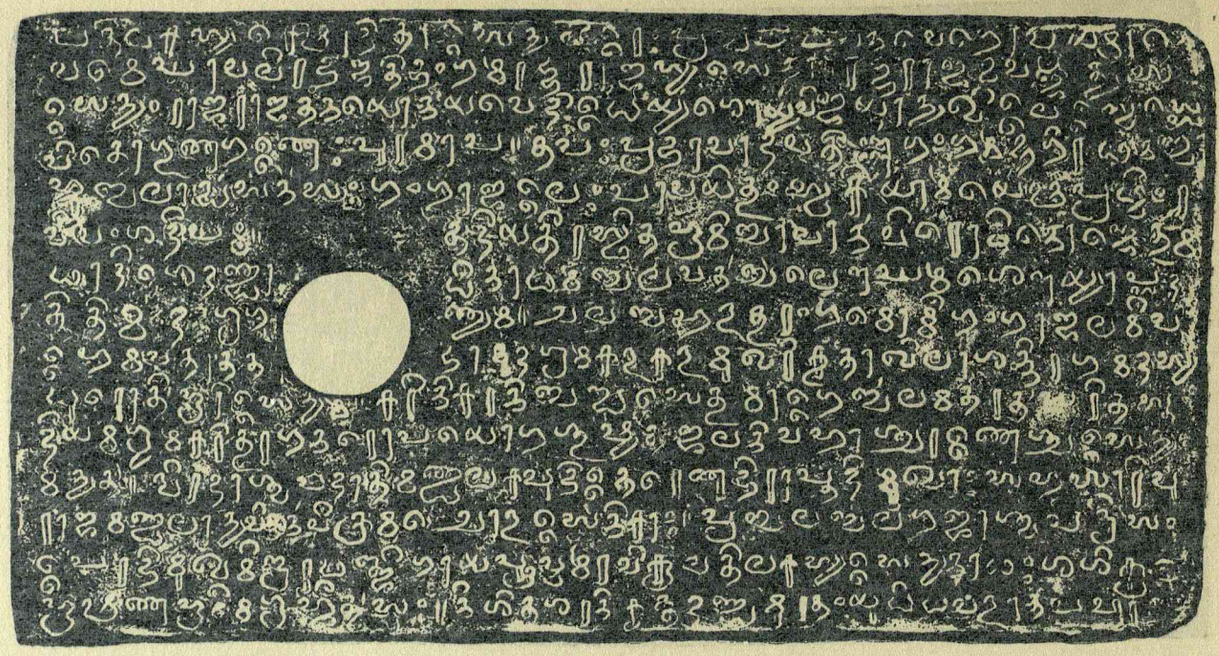


viiia.

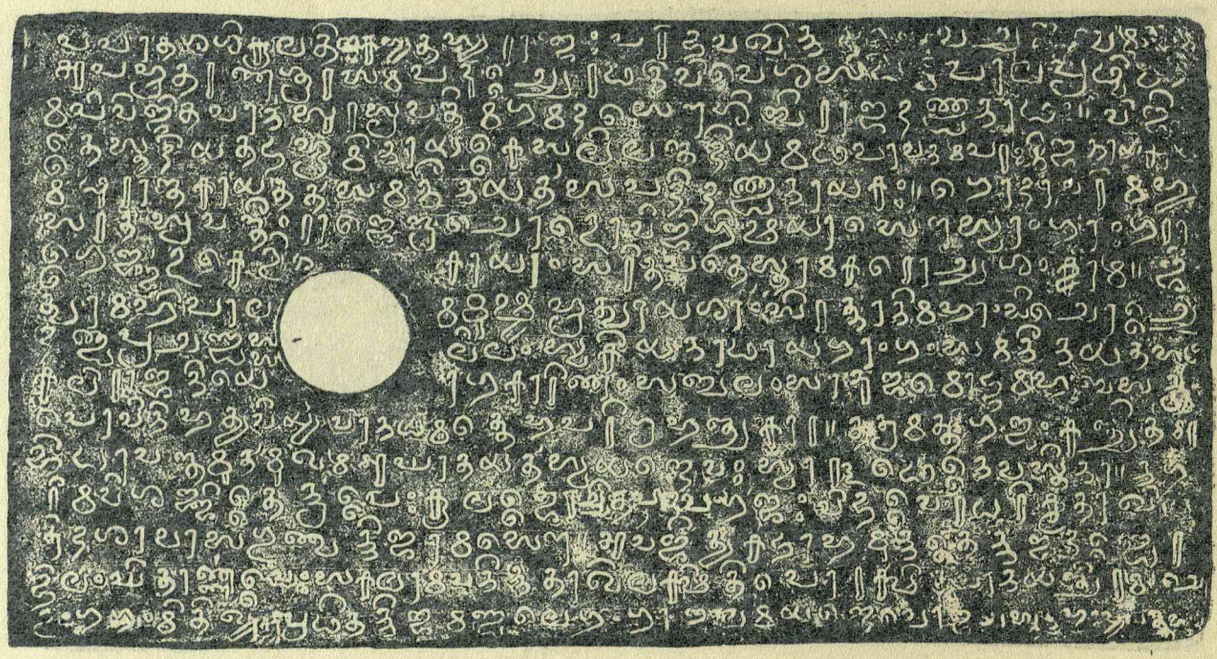


H. KRISHNA SASTRI.

SCALE ·55.



ixa.



ixb

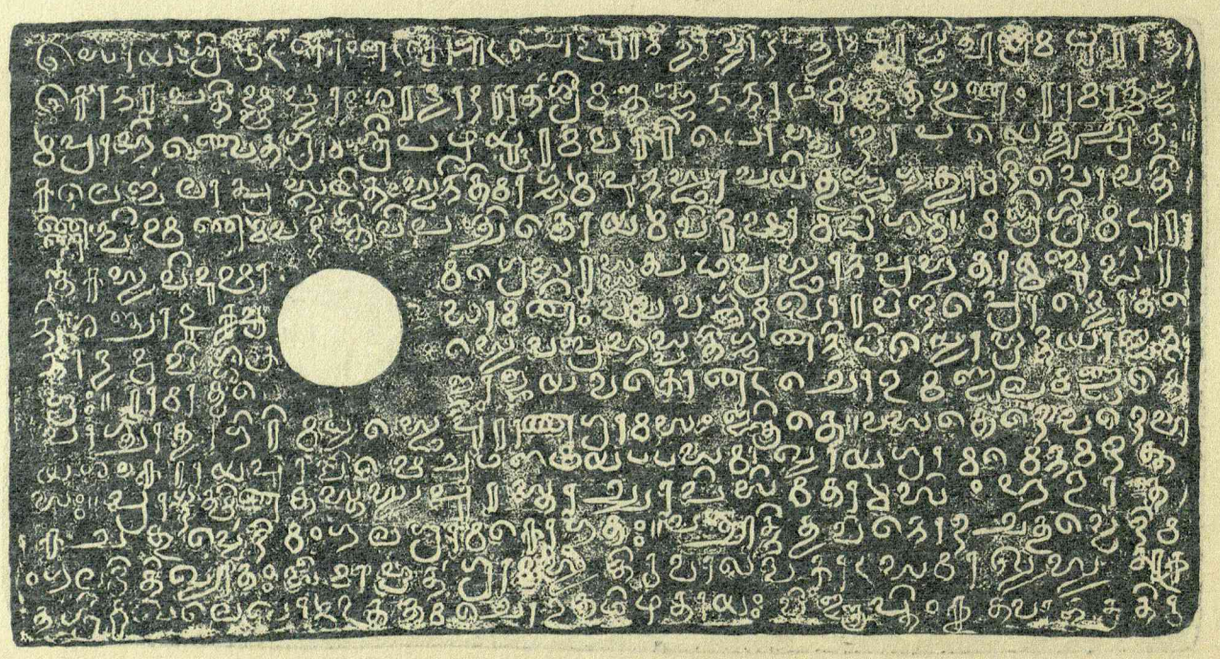


Plate VII b.

187 जराजतनयो नयवेदि[1] मौक्तिकानि जगृहे विमलानि ॥ [९२*] तत्र प्र[ति*]-
188 ष्ठाप्य तदीयराष्ट्ररक्षार्त्थमात्मीय[त*]नूजमेनम् [।*] श्रीचोळपाण्ड्यं र-
189 विवंशदीपो जेतुम् [2]प्रतीचीन्दिशमुच्चगाम ॥ [९३*] परिभवमुवकर्ण्य[3]
190 [4]शोभिमानी धरणिभृतां युधि मार्गवादवाप्तम् [।*] भुवि तमनुपलभ्य भूमि-
191 पालस्तदुपहिताञ्जगतीञ्जिगीषुरासीत् ॥ [९४*] भृगुकुलतिलकप्रभावगु-
192 प्तामनुपहतामरिभिस्तदादि पृथ्वीम् [।*] कथमपि मनसा विचारयेत् क-
193 [5]परिभवितुम् परमेश्वरादितोन्यः ॥ [९५*] अतिलंघ्य(ति) [6]सद्यमप-
194 नीतभयो मधुरान्तकस्सपदि केरळेश्वरम् [।*] सबलं रुरोध तद-
195 नु क्षितिपक्षयकारि युद्धमभवत्[7]भयंकरम् ॥ [९६*] जित्वा केरळभूप-
196 तिं भृगुपतेश्छित्वा तपोरक्षिताम् पृथ्वीम् पार्त्थिवनन्दनो
197 निजपुरम् प्रायात् स धाम श्रियः [।*] नृत्यन्तीमिव [8]चञ्चलैर्द्ध्वजपटीहस्तै-
198 स्समुल्लासिभिर्ज्जल्पन्तीमिव [म]ङ्गुलैश्चलदृशां[8] काञ्चीगुणैस्स्वागतम् ॥ [९७*] अ-
199 थ[।*]गमत्[9] वैश्रवणस्य काष्ठाञ्जेतुन्नृपेन्द्रश्शिबिवंशदीपः [।*] यस्यास्त्रि-
200 पुण्ड्रं रजताद्रिरासीत् कैलाससंसेवितशंकरायाः ॥ [९८*] श्रीचोळपाण्ड्यं
201 स्वसुतं विधाय प[।*]श्चात्यभूमेरभिरक्षणाय(:) [।*] काञ्चीं स काञ्चीमिव भूमि-

Plate VIII a.

202 देव्यास्समाविशत् तैलकुलैककालः ॥ [९९*] चाळु[क्य*]नाथञ्जयसिंहराजं स्व-
203 यं कलेराश्रयमाकलैर्य्य[10] [।*] [11]पूर्व्वन्नमेवाभिजगाम जेतुं राजेन्द्रचो-
204 ळः कलिकालकालः ॥ [१००*] तैलस्य सन्ततिमवाप्य तदीयकोपवह्निस्समुज्व-[12]
205 लितवानिति नैव चित्रम् । चित्रम्त्विदम्[13] भवति सर्व्वसमुद्रवारीण्युल्लघ्य[14] य-
206 न्निरदहद्विषदिन्धनानि ॥ [१०१*] तस्मिन् समुन्योगवति[15] क्षितीशे जेतुं
207 सकोपे जयसिंहराजं [।*] रट्टांगनानाम् नयनाम्बुसिक्तश्शोका-
208 [16]ग्निरासि[ज्व]लितोतिचित्रम् ॥ [१०२*] तच्चण्डदण्डपरिखण्डितरट्टरा-
209 जनारीपयोधरतटान्यविभूषणानि [।*] तन्नेत्रवारिकणिकोज्व-[17]
210 लमौक्तिकानि तत्कान्तिमन्ति [18]विलसन्ति [19]महान्त्यभूवन् ॥ [१०३*] चो-
211 [20]ळेन्द्रसिंहजयसंहबलान्यकुर्व्वन्युद्धम् प्रवृद्धमितरेतरमिद्धरोषम् [।*] उत्तुंग-
212 मत्तगजदन्तविघट्टनोन्यत्वह्निर्द्ध्वजानि[21] सकलानि ददाह यत्र ॥ [१०४*] कुल-
213 धनमखिलं यशश्च[22] मुक्त्वा भयमबलम्ब्य पलायनञ्चकार [।*] रविकुलतिलक-
214 प्रकोपवह्ने[:*] परिहरणाय स रट्टराष्ट्रनाथः ॥ [१०५*] अरिबलमवशिष्टमि[ष्टि]-[23]
215 कीर्त्तेर्व्वळभकुलाभरणस्य कोपभीतः[24] [।*] द्रु(त)तमभजत काननानि सेनारज इव
216 तस्य गुहाश्च भूधराणाम् ॥ [१०६*] अविरळशरवृष्टिच्छादिताशान्तराळा रवि[कु]-

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[1] Read °वेदी-
[2] Read प्रतीचीन्दिशमुज्जगाम.
[3] Read °मुपकर्ण्य.
[4] Read सोभिमानी.
[5] A letter has been scored out after स in the original.
[6] Read °मभवद्भयंकरम्.
[7] Read चञ्चलै°.
[8] Read मङ्गुलैश्चलदृशां.
[9] Read °गमद्वै°.
[10] Read °माकलय्य.
[11] Read पूर्व्वन्तमेवा°.
[12] Read °स्समुज्ज्व°.
[13] Read चित्रन्त्विदम्.
[14] Read °युल्लंघ्य यन्निरदहद्विष°.
[15] Read समुद्यो°.
[16] Read °रासीज्ज्वलितो°.
[17] Read °कोज्ज्व°.
[18] A letter has been scored out after वि.
[19] Read महान्त्यभूवन्.
[20] Read जयसिंह°.
[21] Read °नोद्यद्वह्निर्द्ध्वजानि.
[22] Read यशश्च.
[23] Read °मिष्ट°.
[24] Read कोपभीतं.

Plate VIIIb.

217 लतिलकस्य क्षोभिता सैन्यवीरैः [।*] प्रबलपवनवेगोद्धूयमाने-
218 व मेघावलिरभजति[1] भंगम् रट्टराजस्य सेना ॥ [१०७*] रट्टराजमवाजित्य स-
219 सैन्यं राजराजतनयो नयवेदि[2] [।*] धैर्य्यशौर्य्यविजयान्यखिलै[:*][3] स्वैस्से-
220 वितो गुणगणैः पुरमाप ॥ [१०८*] तपःप्रभावादवतीर्ण्णगंगम् भगीरथ[म्] ब[।]-
221 हुबलाद्धसन् सः [।*] गंगाजलैः पावयितुं स्वकीयामुर्येष[4] पृथ्वीं र-
222 विवंशदीपः ॥ [१०९*] तदीयतीरस्थितभूमिबालान्[5] विरोधिनो जेतुम-
223 थादिशे[6] [।*] दण्डाधिनाथम् [7]बलवत्बलौघम् शौर्य्योप्सद-[8]
224 [न्नी]तिमदग्रगण्यम् ॥ [११०*] चलबहलतुरंगमोर्म्मि गंगाजलमिव
225 हैमवतात्तटा[मु]दग्रम्[9] [।*] कळकळमुखरीकृताखिलाशन्निरगमदस्य
226 [10]धुरोतिभूरि सैन्यम् ॥ [१११*] करिनिकरनिबन्धसेतुमार्गैर्बलमतरत्[11] [स]रितस्त-
227 दीयमग्र्यम् [।*] करितुरगनरोपयोगशुष्यमुजलनिवहाश्चरणैश्च[12] सैन्य-
228 मन्यत् ॥ [११२*] द्विरदाश्वपदातिमण्डल[क्षु]भितै रेणुभिराप्तदिग्मुखाः[13] [।*] सहसा रिपु-
229 राजमण्डलान्यवि[श]न् विक्रमचोळसैनिकाः ॥ [११३*] प्रबलबलगजाश्वपत्रिसं-[14]
230 घैरभिमुखमिन्द्ररथञ्जिगाय पूर्व्वम् [।*] रविकुलतिलकस्य सैन्यनाथः[15] शशिकु[ल]-
231 भूषणभूमिमग्रहीत् सः ॥ [११४*] निशितशरनिकृत्तदण्डमुरतं[16] युधि धवळातपवार[णं]

Plate IXa.

232 पपात [।*] शशिकुलति[ल]कस्य तस्य राज्ञः[17] परिभवखिन्न[तये]व च[न्द्र]बि[म्ब]म् ॥ [११५*]
233 अपहृतरणशूरसमूपदुच्चैरथ निविवेश स ध[र्म्म]पालपृथ्वी[म्] [।*] [त]-
234 मपि विजितवान् [18]सुरस्रवन्तिमगमदसौ शिबिराजदण्डनाथः ॥ [११६*] विजि-
235 [19]तैस्तदीयतटभूमिनायकैसलिलन्तदीयमथ पावनम् परम् [।*] निजनायका[य]
236 मथुरान्तकाय तत् समनीनयत् सपदि दण्डनायकः ॥ [११७*] गोदावरीमभ्य-
237 सरत्स्रवन्तीं राजेन्द्रचोळो विजिगीषयासौ [।*] स्वांगाः[20] गरा-
238 गैर्ज्जळकेळिकायां सरित्पतेस्तामकरोच्च शंक्याम् ॥ [११८*] जि-
239 त्वा [21]महिपालममुष्य हत्वा यशांसि रत्नानि महांसि चोच्चैः [।*]
240 दण्ड[:*] प्रचण्डस्सलिलं स्वकीयनाथाय गांगं समनीनयत्सः ॥ [११९*]
241 कलिराजनियोगकारिणं सबलं सानुजमोट्टमाहवे[22] [।*] स नृ-
242 पो विनिहत्य वीर्य्यवानथ मत्तेभपरिग्रहञ्चकार ॥ [१२०*] तत्र मत्तगजं कञ्चित् अ-[23]
243 भिधावन्तमुत्मुखम्[24] । अधातयत् स्वयन्देवः [25]स्वारूथेनैव [ह*]स्तिना ॥ [१२१*] नग-
244 रीमविशज्जितैर्नृपैः कुलजैरर्च्चितपादपंगजः[26] [।*] विभवैरधरीकृताखि[ल]-
245 त्रिदशावासगुणान्निजामसौ ॥ [१२२*] अवजित्य कटाहमुन्नतैर्न्निजदण्डैर-
246 भिलंघिताण्णवैः [।*] सकलामवनीन्नताखिलक्षितिपो रक्षि[त]वानयञ्चिरम् ॥ [१२३*] चो-
247 [27]ळंगगंमिति ख्यात्या प्रथितन्निजमण्डले [।*] गंगाजलमयन्देवो जयस्तम्भं व्यधत्त स[:] ॥ [१२४*]

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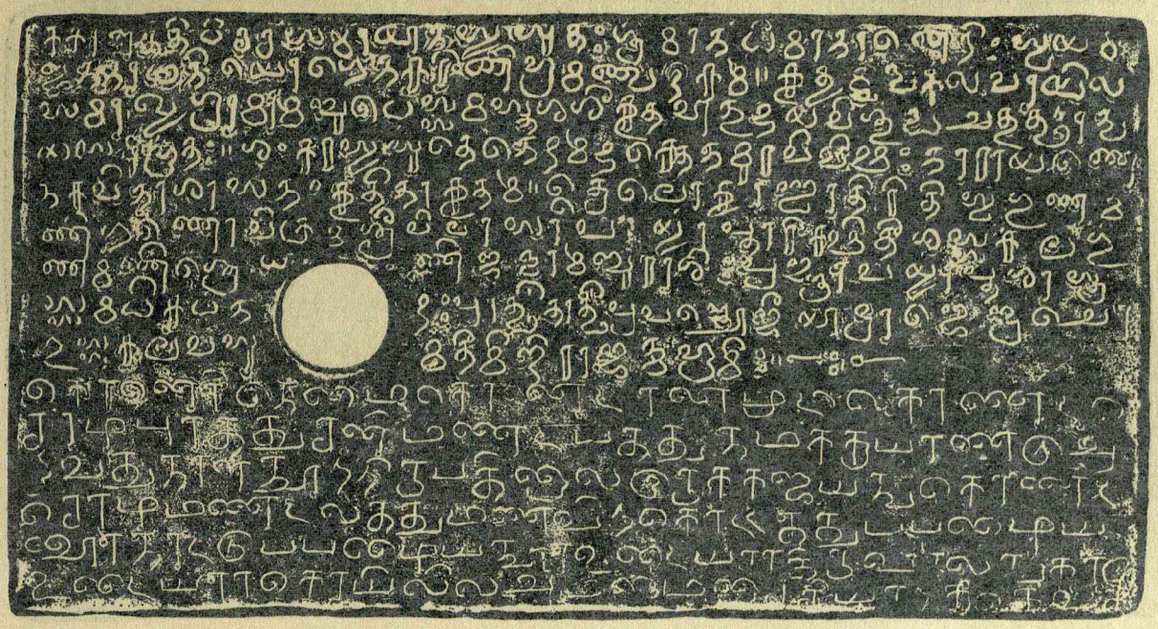
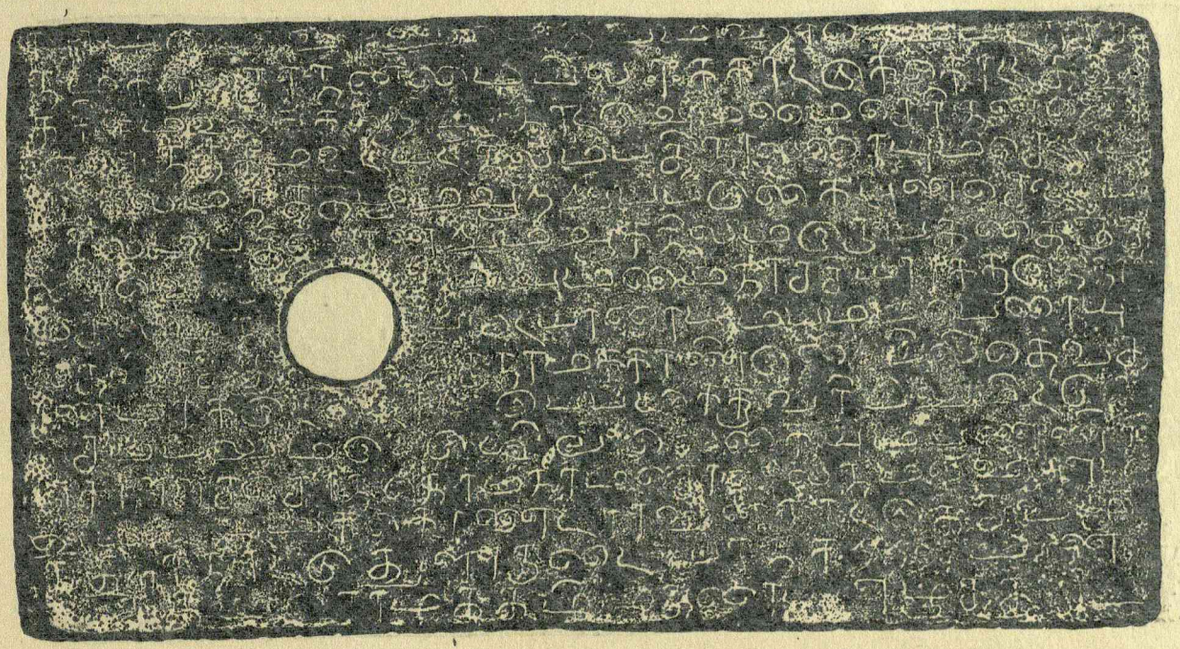
[1] Read °रभजत.
[2] Read नयवेदी.
[3] Read विजयाद्यखिलैः.
[4] Read स्वकीयामियेष.
[5] Read °पालान्.
[6] Read °थादिदेश.
[7] Read °बलवद्ब°.
[8] Read °स्पदन्नीति°.
[9] Read °दुदग्रम्.
[10] Read पुरो°.
[11] Read °निबद्धसेतुमार्गै°.
[12] Read °शुष्यज्जल°.
[13] Read °दिङ्मुखाः.
[14] Read °पात्ति which gives a better sense.
[15] Read नाथश्शशि°.
[16] Read °दण्डमस्तं.
[17] Read राज्ञः.
[18] Read सुरस्रवन्ती°.
[19] Read °नायकैस्सलिल°.
[20] Read स्वांगांगरागैर्ज्जल°.
[21] Read महीपाल.
[22] Read °मोइमाहवे.
[23] Read काञ्चिद°.
[24] Read °मुन्मुखम्.
[25] Read स्वारूढेनैव.
[26] Read °पंकजः.
[27] Read चोळगङ्गमिति.

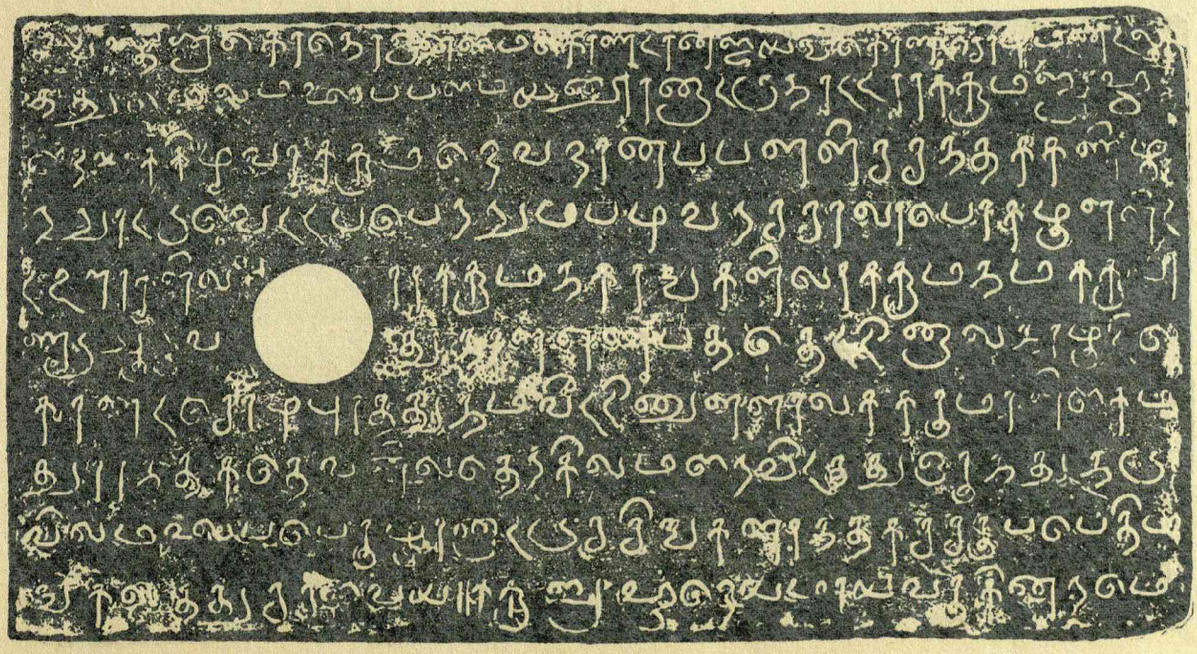
xa.



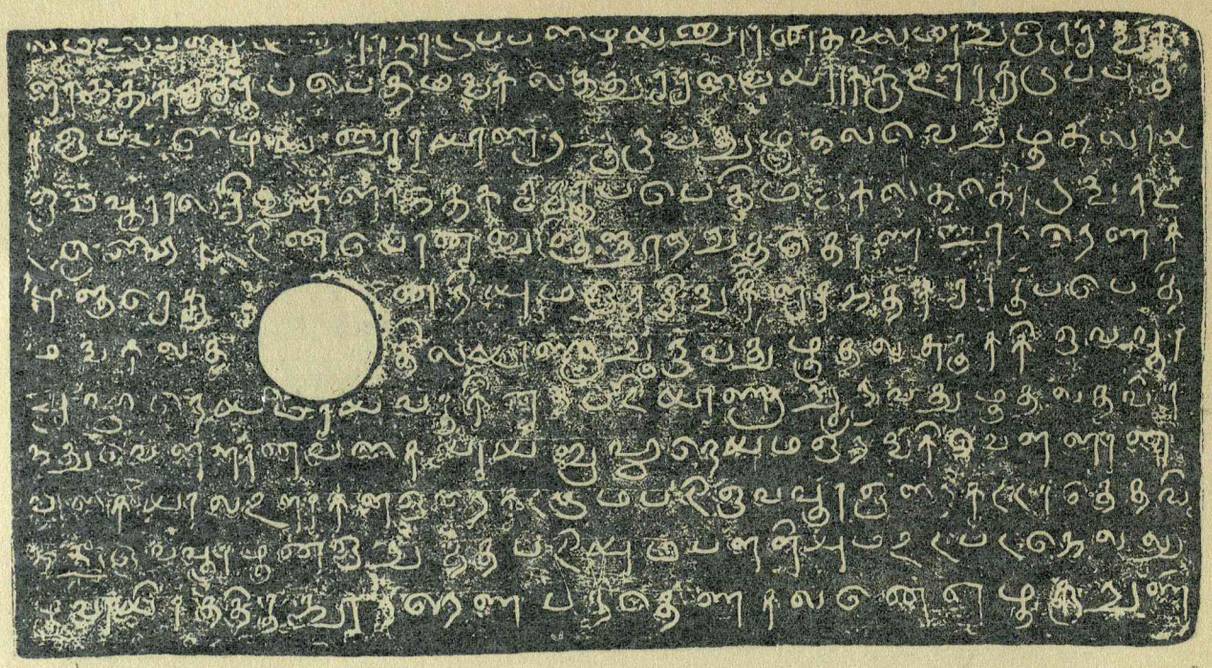
vb.



ia.



ib.



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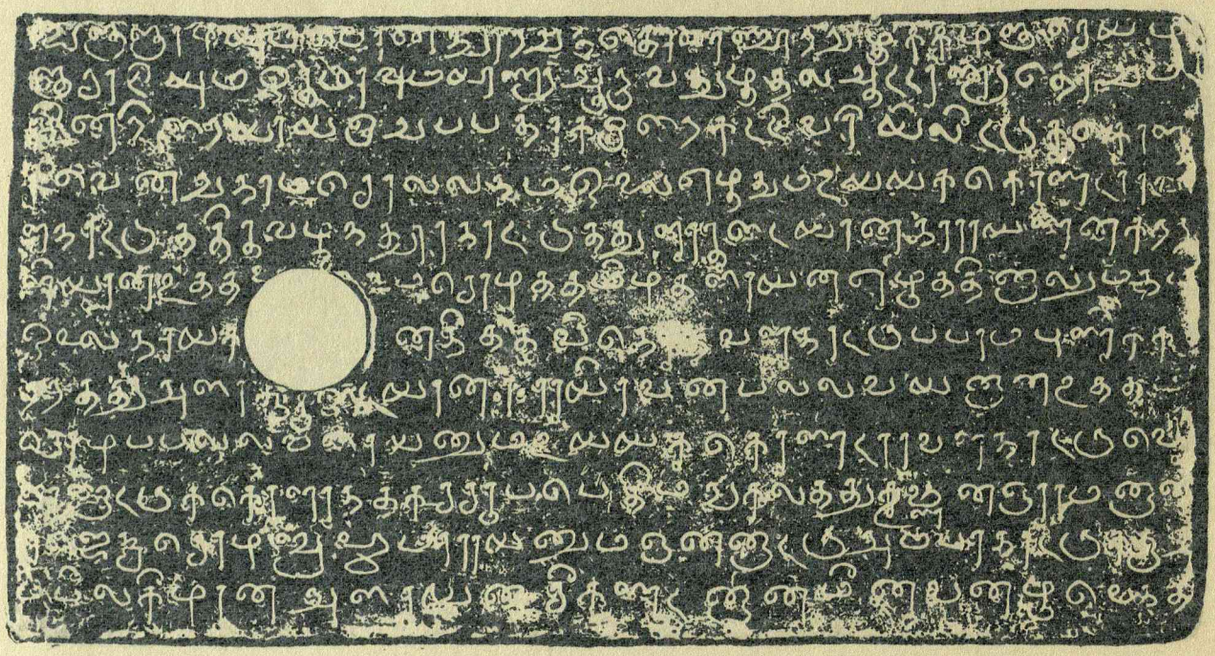

iib.

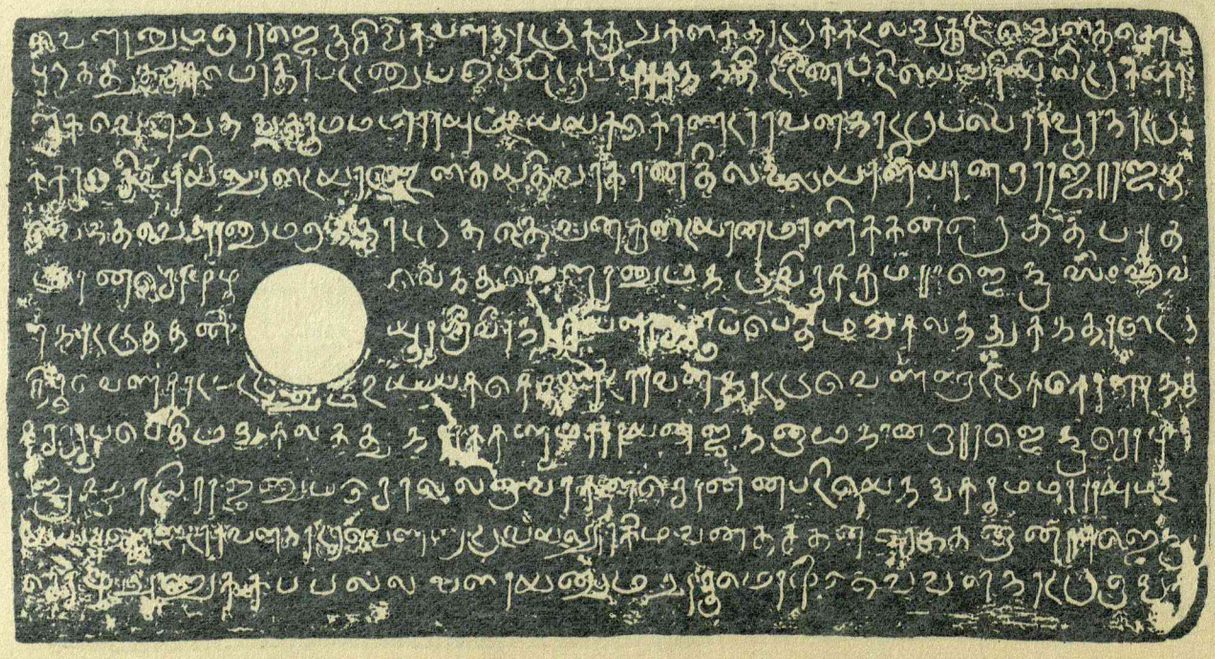

Plate IXb.

248 सोयं श्रीமுடிகொண்ட (கொண்ட)चोळपुरमित्याख्यान्दधत्याम् पुरि स्थित्वा श्रीमधुरान्त-
249 को [1]नरपतीष्षष्ठचां शरद्यादरात् [।*] श्रीमन्तञ्जननाथमुत्नतगुणं[2] रामात्मज-
250 मू प्राहिणोत्[3] ग्रामं श्रीपழूरमन्धकरिपोस्त्वन्दापयेत्युच्चितः[4] ॥ [१२५*]
251 कलेर्बलात्प्रस्खलितं स्वनीतिमार्गम् पुन[ः*] स्थापयितुञ्जगत्याम् [।*] दिवोवती-
252 र्ण्णन्धिषणम् वदन्ति विपश्चितो यम् विदुषामधीशम् ॥ [१२६*] मान्त्रि[5] श्रीमधुरा-
253 न्तकस्य विदुषामग्रेसरस्सत्पथप्रस्थानप्रहितात्मबुद्धिर-
254 निशञ्चाळुक्य[चू]डामणिः [।*] वि[द्वद्]र्गमुखारविन्द[निवह*]प्रोद्योत[6]-
255 नोद्यद्रविश्शक्रस्येव [7]बृहस्पतिर्गुणनिधिर्य्योभूद्दयाजन्म-
256 भूः ॥ [१२७*] रामात्मजो [8]जयङ்கொண்ட-चोळमण्डलमण्डने [।*]
257 पाश्चात्य(ा)गिरिमध्यस्थे पुराणग्रामसंज्ञिते ॥ [१२८*] वसते देवदेवा-
258 य शंकराय पुरद्विषे [।*] அம்மையப்பसमाख्याय ग्राममेनमदत्त
259 सः ॥ [१२९*] प्राग्दक्षिणतस्तस्य पुरस्ताच्चापि सीमताम् [।*] सिंहळान्त-
260 [9]कचतुर्व्वेदिमंगलग्रामको गतः ॥ [१३०*] [10]पश्चान्नित्यविनोदचतुर्व्वेदिमं-
261 गल[मि]ति ख्यातः [।*] सीमाभूत्[11] ग्रामस्य திருவாலங்காட்समाख्यस्य [॥ १३१*] अकृ-
262 त श्रीमुखलेखाम् [12]उत्तमचोळதமிழதாயः [। १३२*] विज्ञप्तिं कृतवानत्र திரு-

Plate Xa.

263 க்காளத்திபிச்சस[13] [। १३३*] मायानस्य सुतः श्रीमान् धीमानரனைபி: स्वयम् [।*]
264 जननाथनियोगेन करिणीश्रमणादिकम् ॥ [१३४*] कृत्य[म्म]ங்கலவாயில்-
265 समाख्यग्रामांम्बुधेस्समस्तशशी [।*] कृतवानुभयविशुद्धचतुर्त्थान्व-
266 यसमुद्भूतः ॥ [१३५*] शंकरस्य सुतेनेदम् भक्तेन मुरविद्विषः [।*] नारायणे-
267 न कविना शासनं कृतिना कृतम् ॥ [१३६*] त्रैलोक्याण्डातिरितिस्वगुणम-[14]
268 णिगणो विक्रमश्रीविलासापर्य्यासारिक्षितीशस्सकलगु-
269 णमणिश्रेणिजन्मामुबुराशिः [।*] प्रज्ञापर्य्यासशास्त्र-
270 स्समधिकधनदः प्रार्त्थितार्त्थिप्रपञ्चो[15] जीयाद्राजेन्द्रचो-
271 ळस्सकलवसुमतीमिन्दिराजन्मभूमिः ॥ [१३७*] ఒः । ఒ

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[1] Read नरपति°. [2] Read °मुन्नतगुणं. [3] Read प्राहिणोद्ग्रामं. [4] Read त्युच्छ्रितः.

[5] Read °मन्त्री. [6] Read °प्रोद्द्योत°. [7] Read बृहस्पति°. [8] Read °கொண்ட°.

[9] The letter क makes the metre faulty by one additional *mâtrâ*.

[10] Read पश्चान्नित्य°. The metre would be correct if the letter दि of °चतुर्व्वेदि° is long and म्मिति instead of मिति in l. 261.

[11] Read °भूद्ग्रामस्य. [12] Read °मुत्तम°. This verse consists only of one half of an *Âryâ*.

[13] Perhaps we have to read °पिच्चक: or it may stand for °पिच्च[:*] सः. This verse also consists of one half of an *Anushṭubh*.

[14] Read °तिरिक्त°.

[15] The reading प्रार्त्थितोर्त्थिप्रपञ्चैर्जीया° may be suggested tentativaly.

II.—THE DETACHED TAMIL INSCRIPTION.

Plate Xa—(contd.).

1 கொனெரிஇக்மைகொண்டான் முடிகொண்டசெ-
2 சாழபுரத்து சனிமண்டபத்து நமக்கு யாண்டு ஆ-
3 ரூவது நாள் நூற்றிருபதினால் இருக்க ஜயங்கொண்ட-
4 சொழமண்டலத்து மணவிற்கொட்டத்துப் பழைய-
5 னூர்நாட்டுப் பழையனூர் உடையார் திருவாலங்காடு-
6 உடையார் கொயிலில் அம்மைனச்சியாற்கு தெவத-

Plate Xb.

7 ானம் இடவெணுமெக்று மஹாதெவபிடாரந்
8 நமக்கு சொன்னமையில் ஈக்காட்டுக்கொட்டத்து-
9 க் கிழ்க்கற்றியூர்நாட்டு அம்மைசெரி நன்செ பு-
10 ன்செ நத்தம் உட்பட நிலம் பதினாலரையும் செட்டம-
11 ங்கலம் நத்தமும் ஆற்றுப்படுகை புன்செ உட்ப-
12 ட நிலம் பதினொன்றும் ஆக நிலம் இருபத்தைஞ்ச-
13 ரை வெலியும் அம்மைநாச்சியார்க்கு இந்நாள்-
14 முதல் மூந்புடையாரையும் பழம்பெரையு-
15 ம் தவிர்த்து திருநாமக்காணி இறையிலி தெவத-
16 ானமாக இட்டோம் [| *] இப்படிக்கு வரியிலுமிட்டுச்-
17 செம்பிலும் இட்டு சிலாலெகையும் பண்ணிக்-
18 கொள்ளச் சொன்னொம் [| *] சொல்ல நம் ஒலை எழு-
19 தும் உய்யக்கொண்டார்வளநாட்டு திருவழு-
20 க்தூர்நாட்டு தளாருடையாந் கற்றளியான
21 உத்தமசொழத்தமிழதரையர[ன் *] எழுத்து ||—

III.—TAMIL TEXT.[1]

Plate Ia.

1 ஸ்ஹ்ஸ்ரீ ஸ்ரீ கொநெர்இன்மைகொண்டான் ஜயங்கொண்டசொழமண்டல-
2 த்து மெல்மலைப் பழையனூர்ஞுட்டு நாட்டார்க்கும் வ்ரஹ-
3 தெயக்கிழவர்க்கும் தெவதானப் பள்ளிச்சந்தக் கணிமு-
4 ற்றூட்டு வெட்டிப்பெற்று[ப்] பழவதச்சாலாபொகமுள்ளிட்-
5 ட ஊர்களிலார்க்கும் நகரங்களிலா[ர் *]க்கும் நமக்கு யா-
6 ண்டு ஆரூவது நாள் எண்பத்தெட்டினால் நா[ம் *]முடிசெ-
7 காண்டசொழபுரத்து நம் வீட்டினுள்ளால்க் கருமாளிகை ம-
8 துராந்தகதெவனில் தெற்கில் மறைவிடத்து இருந்து நடு-
9 விலமலைப் பெருமூர்ஞுட்டுச் சிங்களாந்தகச்சருப்பெதிம-
10 ங்கலத்துச் சவையார்க்கு வ்ரஹதெயமாய் வருகின்ற மெ-

Plate Ib.

11 ல்மலைபழையனூர்நாட்டுப் பழையனூரின் தலைமாறு இச்சிங்க-
12 ளாந்தகச்சருப்பெதிமங்கலத்துச் சவையார்க்கு ஊர் குடுப்பதா-
13 க இப்பழையனூர் யாண்டு ஆரூவதுமுதல் வெறுமுதலாய்
14 இவ்வூரால் சிங்களாந்தகச்சருப்பெதிமங்கலத்தொடுங்கூ-
15 ட இறைகட்டின பொன் ஐஞ்ஞூற்றுத் தொண்ணூற்றெண்க-
16 ழஞ்செ குன்றியும் இச்சிங்களாந்தகச்சருப்பெதி-
17 மங்கலத்தில் யாண்டு ஆரூவதுமுதல் சுருக்கி இவ்வூர்
18 வ்ரஹதெயமாய் வருகின்றபடி யாண்டு ஆரூவது முதல் தவிர்-
19 த்து வெள்ளான்வகையாய் வ்ரஹதெயம் இறங்கி வெள்ளான்-
20 வகையால் ஊர்கள் இறை கட்டும்படி இவ்வூர் இறை கட்டாதெ தவி-
21 த்து இவ்வூர் முன் இறுத்தபடியும் பள்ளியும் உட்பட நெல்லு
22 மூவாயிரத்திருநூற்றெண்பத்தெண் கலனெ எழுகுறுணி

Plate IIa.

23 ஐஞ்ஞாழியும் பொன் நூற்றுத்தொண்ணூற்று மூக்கழஞ்செய் ம-
24 ஞ்சாடியும் ஒருமாவும் யாண்டு ஆரூவதுமுதல் ஆட்டாண்டுதொறும்
25 நின்றிறையாய் இருப்பதாக இறை கட்டி வரியிலிட்டுக்கொள்-
26 க வென்று நாம் சொல்ல நம் ஒலை எழுதும உய்யக்கொண்டார்வ-

[1] From the originals and from ink-impressions prepared by this office.

27 னகாட்டுத் திருவழுந்தூர்நாட்டுத் துளாருடையான் நாராயணன் கற்ற-
28 னியான உத்தமசொழத்தமிழதரையன் எழுத்தினலும் நம்
29 ஓலைகாயகன் நித்தவிநொதவளநாட்டுப் பாம்புணிக்கூ-
30 ற்றத்து அனாசூருடையான் ஈராயிரவன் பல்லவயனை உத்தம-
31 சொழப்பல்லவரையனும் உய்யக்கொண்டார்வளநாட்டு வெ-
32 ண்ணூட்டுக் கொளாந்தகச்சருப்பெதிமங்கலத்து சூஷன் இராமனை
33 ராஜேந்ரசொழவரஹமாராயனும் இன்னாட்டு அம்பர்நாட்டுக் குறு-
34 ம்பில்கிழான் அரையன் சீகண்டனை மீனவன்முவெந்த -

Plate IIb.

35 வெளானும் இராஜேந்ரசிங்கவளநாட்டுக் குறுக்கைநாட்டுக் கடலங்குடி ஜெதைகொம-
36 புறத்துத் தாமொதிரபட்டனும் ஒப்பிட்டுப் புக்க நக் கீட்டின் படியெ வரியிவிட்டுக்கொ-
37 ள்க வென்று நங் கருமமாராயும் உய்யக்கொண்டார்வளநாட்டுப் பெராஊர்நாட்டு-
38 க் காஞ்சிவாயிலுடையான் உதையதிவாகரன் கில்லையாளியான இராஜராஜமு-
39 வெந்தவெளானும் இந்நாட்டுத் தெவன்குடையான் மாணிக்கன் எடுத்தபாத-
40 மான சொழமுவெந்தவெளானும் கடிவிருக்கும் ராஜெந்ரவிம்மவ-
41 ளநாட்டுத் தனியூர் ஸ்ரீவீரநாராயணச்சருப்பெதிமங்கலத்து கந்தாடை
42 திருவெண்காடபட்டனும் உய்யக்கொண்டார்வளநாட்டு வெண்ணூட்டுக் கொளாந்த-
43 கச்சருப்பெதிமங்கலத்து நாக்கண்மாராயன் ஜநனையான இராஜேந்ரசொழ-
44 வரஹாயிராஜனும் சொல்ல இவர்கள் சொன்னபடியெ நங் கருமமாராயும் உ-
45 ய்யக்கொண்டார்வளநாட்டு வெண்ணூட்டு வயலூர் கிழவன் சத்தன் செந்தனை ராஜெ-
ந்ர-
46 சொழ அணுக்கப்பல்லவரையனும் அருமொழிதெவவளநாட்டு இங்க-

Plate IIIa.

47 ணூட்டு ஊ[ரி]குடையான் வெளான் கூத்தனை இருமடிசொழவிழுப்பரையனும் கூதிர-
48 யசிகாமணிவளநாட்டுத் திருவாருர்க்கூற்றத்துத் தியன்குடையான் காடன் கருணாக-
49 ரனான அபிமானமெருமுவெந்தவெளானும் சொல்லப் புரவுவரிதிணைக்கள-
50 ம் சயங்கொண்டசொழமண்டலத்து எயிற்கொட்டத்து எயிலூட்டு நகரம் க-
51 ச்சிப்பெட்டு வெட்சிகிழான் சொலகுமானும் அருமொழிதெவவளநாட்டு
52 ஆர்வலக்கூற்றத்துக் கச்சிரமுடையான் மு[ர்*]த்திவீதிவிடங்கனும் வ-
53 ரிப்பொத்தகம் அருமொழிதெவவளநாட்டு ஆவலக்கூற்றத்து-
54 க் கச்சிரமுடையான் பகவன் அங்கியும் முகவெட்டி ஆலங்குடையான் தெற்றி ெ-
55 வண்காடனும் வரிப்பொத்தகக்கணக்குத் தகவூருடையான் தாமொதிரன் சீரா-
56 ளனும் கருமாணிக்கன் சற்பனும் வரியிலீடு இராஜ இராஜவளநாட்டுக் காதான-
57 நாட்டுக்கொனூருடையான் சூலபாணி அருமொழியும் பட்டொலை கூதிரயகிகாம-
58 ணிவளநாட்டு மருகல்நாட்டு எயினூருடையான் வாமனநாராயணனும் வல்ல-

Plate IIIb.

59 ங்கிழான் மானன் கம்பனும் உலக்கையூருடையான் ஆச்சன் அங்-
60 காடியும் கீழ்முகவெட்டி தெவடி கமலனும் ஐய்யாறன் ெ-
61 தவர்கண்டனும் கூத்தாடி நானூற்றவனும் இருந்து நமக்கு யா-
62 ண்டு ஆறுவது நாள் தொண்ணூறினல் நடுவின்மலைப்பெருமூர்-
63 நாட்டுச் சிங்களாந்தகச்சருப்பெதிமங்கலத்துச் சவையார்க்கு
64 வரஹமெயமாய் வருகின்றபடி யாண்டு ஆறுவது முதல்
65 தவிர்ந்து வெள்ளான்வகையில் முதலான மெல்மலைப்-
66 பழையனூர்நாட்டுப் பழை[ய*]னூர் இது நாம் அற்றைநாளாலெ முடி-
67 கொண்டசொழபுரத்து நம் வீட்டினுளளால் கருமாளிகை மதுராந்த-
68 கதெவனிவத்தெற்கில் மறைவிடத்திருந்து ஜயங்கொண்டசொ-
69 ழமண்டலத்து மெல்மலைப்பழையனூர்நாட்டுப் பழையனூர்
70 யாண்டு ஆறுவது முதல் வெள்ளான்வகையில் முதல் தவிர்ந்து

Plate IVa.

71 இவ்வூர் பள்ளி உட்பட இறை கட்டின நெல்லு மூவாயிரத்திருநூற்று
72 எண்பத்தெண் கலநெய் எழுகுறுணி ஐஞ்ஞாழியும் பொ
73 ன் நூற்றுத்தொண்ணூற்று மூக்சழஞ்செ மஞ்சாடியும் ஒருமா-
74 வும் இப்பழையனூர்த் திருவாலங்காடுடைய மாதெவர்க்கு வெ-
75 ண்டும் நிவந்தங்களுக்கு யாண்டு ஆறுவது முதல் ஆட்டாண்டுதொ-
76 றும் நின்றிறையாய் இறுப்பதாக தெவதானமாக வரி-
77 யிலிட்டுக்குடுக்கவென்று நாம் சொல்ல நம் ஓலை எ-
78 ழுதும் உய்யக்கொண்டார்வளநாட்டுத் திருவழுந்தூர்நாட்டுத் துளா-

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79 ருடையான் நாராயணன் கற்றளியான உத்தமசொழத்தமிழதரை-
80 யன் எழுத்தினாலும் நம் ஒலைநாயகன் நித்தவிநொதவளநாட்டு-
81 ப் பாம்புணிக்கூற்றத்து அரைசூருடையான் ஈராயிரவன் பல்லவ-
82 யனான உத்தமசொழப்பல்லவரையனும் உய்யக்கொண்டார்-

Plate IVb.

83 வளநாட்டு வெண்ணாட்டுக் கொளாந்தகச்சருப்பெதிமங்க[ல *]த்து கரூஷ்ணன்
84 இராமனான ராஜேந்த்ரசொழப்ரஹ்மமாராயனும் இந்நாட்டு அம்ப-
85 ர்நாட்டுக்குறும்பில் கிழான் அரையன் சீகண்டனான மினவன் மு-
86 வெந்தவெளானும் இராஜேந்த்ரசிங்கவளநாட்டுக் குறுக்கைநா-
87 ட்டுக் கடலங்குடி ஜ்வைதைகொமபுரத்துத் தாமொதிரபட்டனும் ஒ-
88 ப்பிட்டுப் புக்க நம் தீட்டின்படியெ வரியிலிட்டுக்கொள்-
89 கவென்று நங் கருமமாராயும் உய்யக்கொண்டார்வளநாட்டு-
90 ப் பெராவூர்நாட்டுக் காஞ்சிவாயிலுடையான் உதையதிவாகரன் தி-
91 ல்லையாளியான ராஜராஜமுவெந்தவெளானும் இந்நாட்டுத் தெவன்குடை-
92 டயான் மாணிக்கன் எடுத்தபாதமான சொழமுவெந்தவெளானும்
93 நடுவிருக்கும் ராஜேந்த்ரசிங்கவளநாட்டுத் தனியூர் ஸ்ரீவீரநாராயணச்சரு-
94 ப்பெதிமங்கலத்துக் கந்தாடைத் திருவெண்காடபட்டனும் உய்-

Plate Va.

95 யக்கொண்டார்வளநாட்டு வெண்ணாட்டு கொளாந்தகச்சருப்பெதிம-
96 ங்கலத்து நராக்கண்மாராயன் ஜநநாதனாந ராஜேந்த்ரசொழப்ரஹ்மர்த-
97 ராயனும் சொல்ல இவர்கள் சொன்னபடியெ நங் கருமமாராயும் உய்-
98 யக்கொண்டார்வளநாட்டு வெண்ணாட்டு வயலூர் கிழவன் தத்தன் செ-
99 ந்தனான ராஜேந்த்ரசொழ அணுக்கப்பல்லவரையனும் அருமொழிதெ-
100 வவளநாட்டு இங்கண்நாட்டு ஊரிகுடையான் வெளான் கூ-
101 த்தனான இருமடிசோழவிழுப்பரையனும் க்ஷத்திரியசிகாமணி-
102 வளநாட்டு திருவாரூர்க்கூற்றத்துத் தியன்குடையான் காடன் கருணாகரனான அ-
103 பிமானமெருமுவெந்தவெளானுஞ் சொல்லப் புரவுவரிதிணைக்களம் சய-
104 ங்கொண்டசொழமண்டலத்து எயிற்கொட்டத்து எயினாட்டு நகரங் கச்சி-
105 ப்பெட்டு வெட்சிகிழான் சொலைகுமரனும் அருமொழிதெவவளநா-
106 ட்டு ஆர்வலக்கூற்றத்துக் கச்சிரமுடையான் மூர்த்தி விதிவிடங்கனும்

Plate Vb.

107 வரிப்பொத்தகம் அருமொழிதெவவளநாட்டு ஆர்வலக்கூற்றத்து-
108 க் கச்சிரமுடையான் பகவனங்கியும் முகவெட்டி ஆலங்குடை-
109 யான் தெற்றிவெண்காடனும் வரிப்பொத்தகக்கணக்குத் துகவூரு-
110 டையான் தாமொதிரன் சீராளனும் கருமாணிக்கன் சற்பனும் வ-
111 ரியிலீடு ராஜராஜவளநாட்டுக் காந்தானநாட்டுக் கொனூருடையான்
112 சூலபாணி அருமொழியும் பட்டொலை க்ஷத்ரியசிவாம-
113 ணிவளநாட்டு மருகல்நாட்டு எயினூருடை[யா*]ன் வாமனநா-
114 ராயணனும் வல்லங்கிழான் மானன் கம்பனும் உலக்கையூரு-
115 டையான் ஆச்சனங்காடியும் கீழ்முகவெட்டி தெவடி கமலனும் அய்யா-
116 றன் தெவர்கண்டனும் கூத்தாடி னானூற்றுவனும் இருந்து நம-
117 க்கு யாண்டு ஆறாவது நாள் தொண்ணூறினால் யாண்டு ஆறாவது மு-
118 தல் தெவதானமாக வரியிலிட்டுக் குடுத்த மெல்மலைப்பழைய-

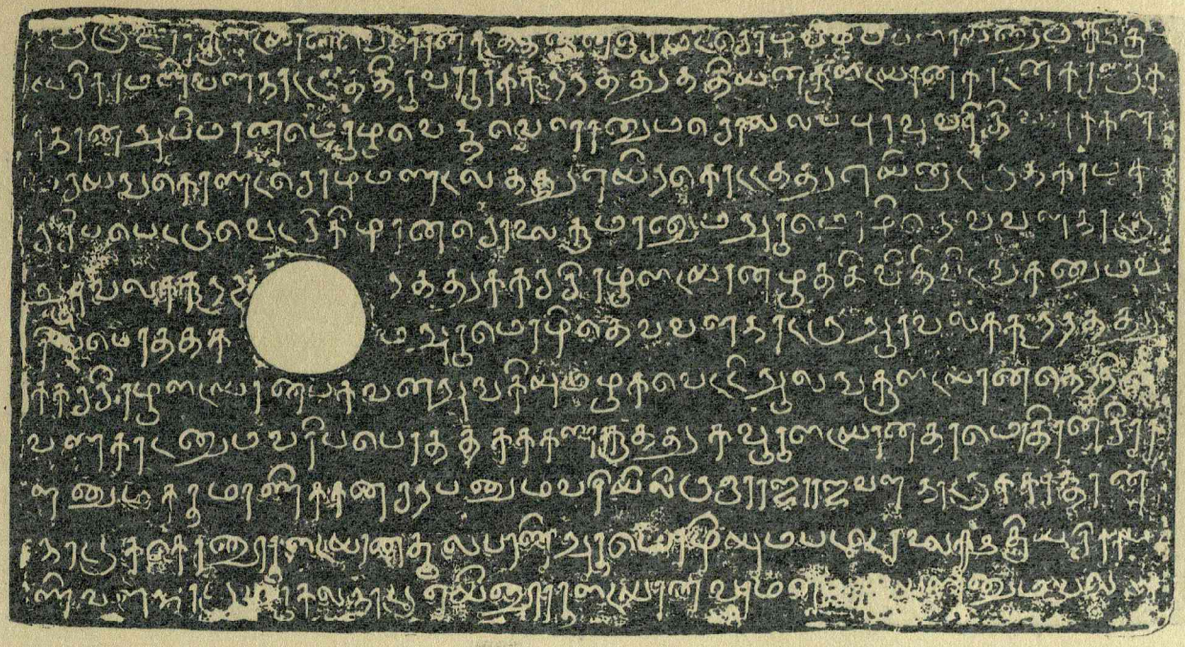
Plate VIa.

119 னூர்நாட்டுப் பழையனூர் பிடி சூழ்ந்து பிடாகை நடப்பிக்கக் கண்-
120 காணி ஜயங்கொண்டசொழமண்டலத்து நங் கருமமாராயும்
121 சொழமண்டலத்து அருமொழிதெவவளநாட்டு வண்டாழைவெ-
122 ளூர்க்கூற்றத்துச் சிற்றாமுருடையான் பெருமான் அம்பலத்தா-
123 டியான உதயமாத்தாண்டமுவெந்தவெளானையும் புரவுவரிதிணை-
124 க்களம் ஜயங்கொண்டசொழமண்டலத்துப் புலியூர்-
125 க்கொட்டத்து மாங்காடுநாட்டு மழிசைகாட்டு மழிசைகி-
126 ழான் மானன் அ[ரி]யெற்றையும் பட்டன்[1] ஜயங்கொண்டசொழமண்-
127 டலத்துத் தநியூர் ராஜராஜஜ்வ்ரஹ்மவ்ரஹ்மமங்கலத்து சிறுநான-
128 லூர்ச் செந்தபிரான்பட்டனையும் பெர் தந்தொம் தாங்களும் இ-
129 வர்களொடும் நின்று எல்லை தெரித்துக் காட்டிப் பிடி சூழ்ந்து
130 படாகை நடந்து கலலுங் கள்ளியும் நாட்டி அறவொலைசெய்-

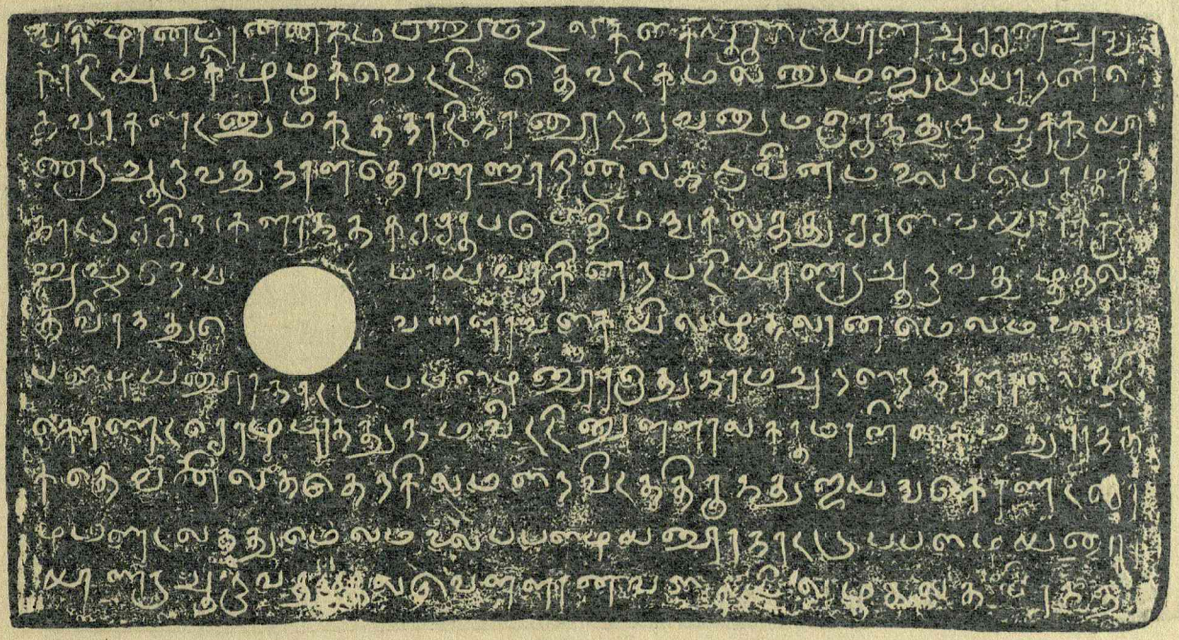
1 அரியேற்றையும் பட்டன் evidently stands for அரியேற்று பட்டனையும்.

404 CSL

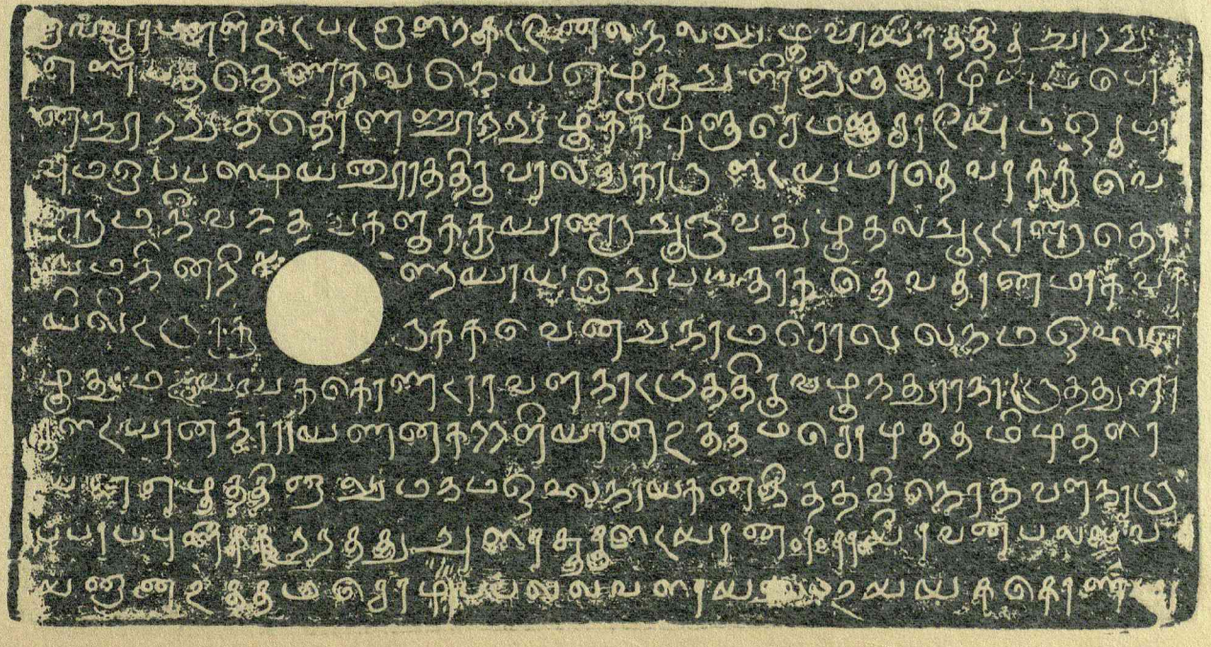
iiia.



iiib.



iva



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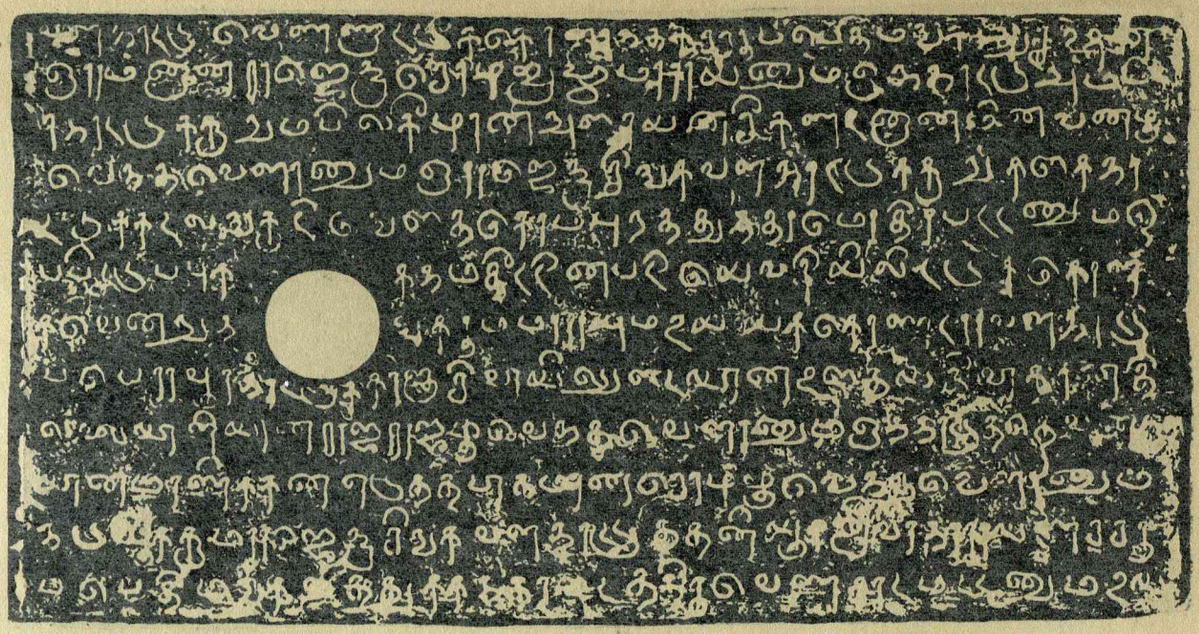
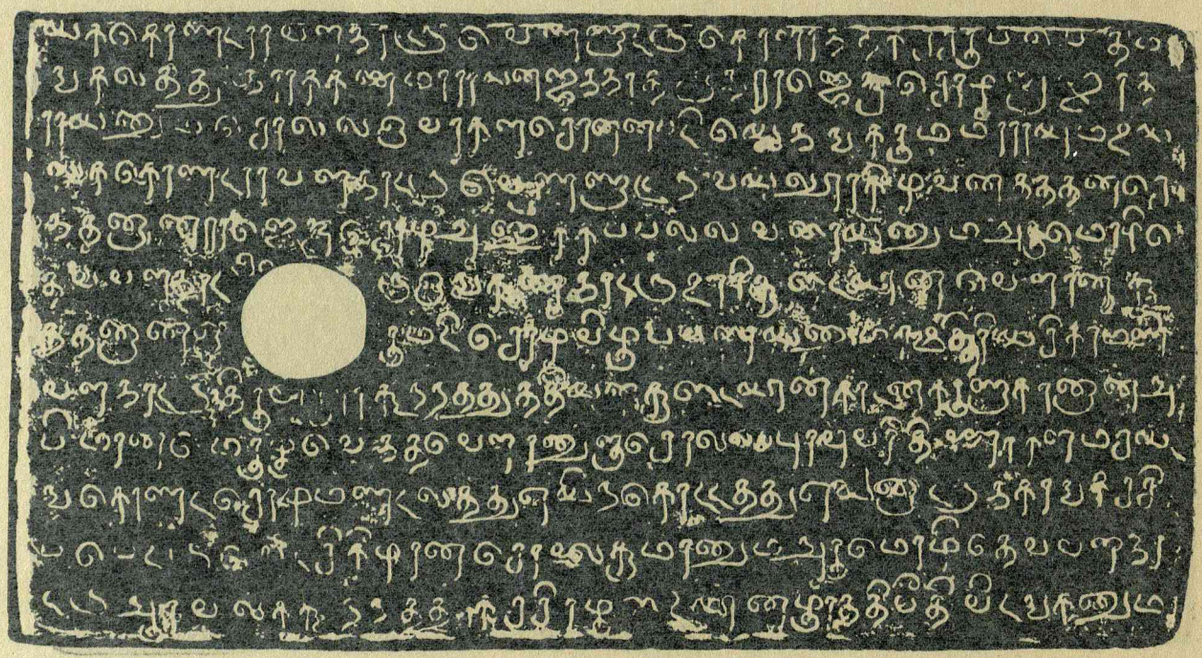
GSL

ib.



va.



vb.

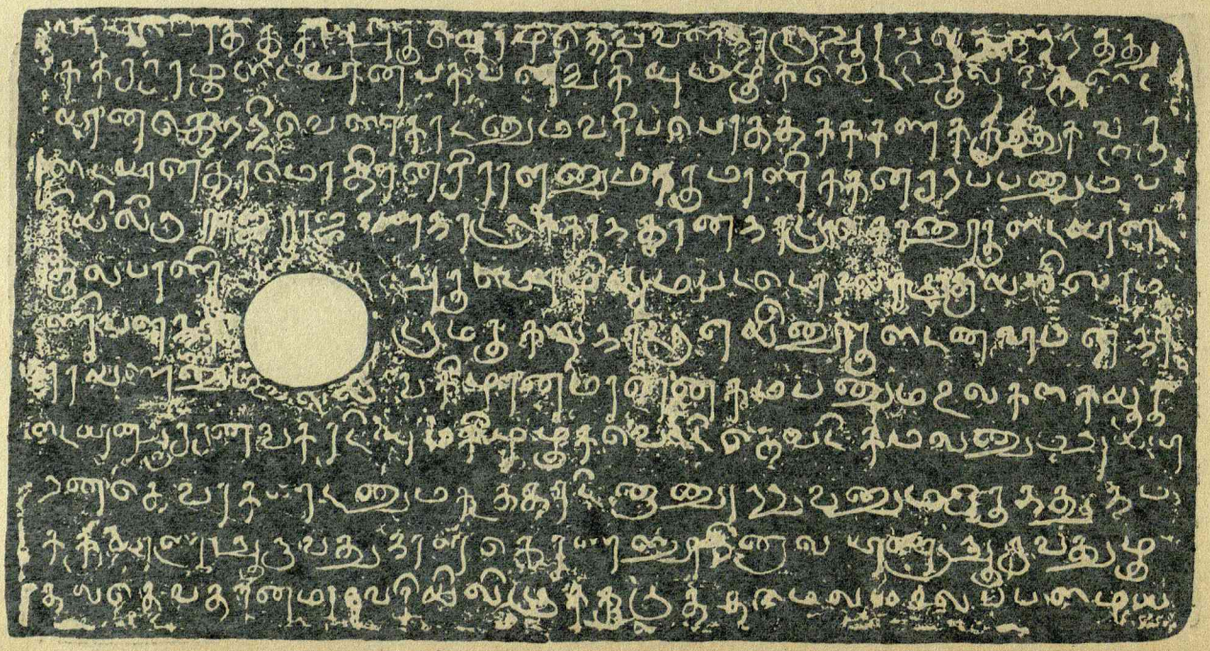


Plate VIb.

131 துபொத்தகவென்னும் வாசகத்தால் திருமன்னி வளர இருநிலம-
132 டங்கையும் பொர்ச்சயப்பாவையும் சீர்த்தனிச்செல்வியுந் த-
133 ந் பெருந்தெவியராகி இன்புற நெடிகியலூழியுள் இடைதுறை-
134 காடுங் துடர்வனவெலிப்படர் வனவாசியுஞ் சுள்ளிச்சூழ்மதிட்-
135 கொள்ளிப்பாக்கையு நண்ணற்கருமுரண் மண்ணைக்கடக்கமும் பொரு-
136 கடலீழத்தரைசர்தமுடியும் ஆங்கவர் தெவியரொங்கெ-
137 ழில் முடியும் முன்னவர் பக்கல் தென்னவர் வைத்த சுந்-
138 தாமுடியும் இந்திரனாமும் தெண்டிரை யீழமண்டல மூழுவது[ம்*] எ-
139 நிபடைக் கொளன் முறைமையிற் சூடுங் குலதனமாகிய பலர்பு-
140 கழ்முடியுஞ் செங்கதிர்மாலையுஞ் சங்கதிர்வெலத்தொல்பெரு-
141 ங்காவல் பல பழந்தீவும் மாப்பொரு தண்டாற்கொண்ட கொப்பரகெ-
142 சரிவநான ஸ்ரீராஜேந்ரசொழதெவற்கு யாண்டு ஆருவது நாட் கீழ்-

Plate VIIa.

143 நாட்டொமுக்குத் திருமுகம் வர நாட்டொமுந்திருமுகங் கண்டெதிரெழு-
144 ந்து சென்று தொழுது வாங்கித் தலைமெல் வைத்து பிடிசூழ்-
145 ந்து படாகை நடந்த பழையனூர்க்குக் கிழ்பார்க்கெ-
146 ல்லை நடுவின்மலைபெருமூர்நாட்டுச் சிங்களாந்தகச்சருப்பெ-
147 திமங்கலத்துப் படாகை பெருமூர்நாட்டு பெருமூர் மெலெ-
148 ல்லையும் மெற்ப்படியூர்ப் படாகை இன்நாட்டுக் கூள-
149 பாடித் தென்னெல்லையும் உற்ற விடத்துப் பழையனூர்
150 வடகிழ்மூலையில் கடம்பொடு நின்ற திடலெ துடங்கி இதனெ இ-
151 டத்திட்டு இப்பெருமூர் மெலெல்லை தானுள்ளவாறெ தெற்க்கு-
152 நொக்கிச்சென்று மெற்ப்படியூர்ப் படாகை இன்நாட்டு நா-
153 ரைபாடி வடமெலைமூலையில் நின்ற வன்னிமரமெ யுற்று
154 மெற்கின்னும் இதனெ இடத்திட்டு நாரைபாடி மெலெல்லை

Plate VIIb.

155 தானுள்ளவாறெ தெற்கு நொக்கிச் சென்று நாரைபாடி மெலெல்லையும்
156 மெற்படியூர்ப் படாகை பழையனூர்நாட்டு மங்கலத்து வடகிழ்மூலையுமூ-
157 ற்றவிடத்துக் குழியின் மெல்கரை நின்ற உகாயெ யுற்று மெற்கின்னும் இ-
158 தனெ இடத்திட்டு இம்மங்கலத்து வடவெல்லை தானுள்ளவாறெ வடமெற்-
159 கு நொக்கியும் மெற்கு நொக்கியும் சென்று இவ்வெல்லையில் பழை-
160 யனூர்க்கும் பெருமூர்க்கும் மங்கலத்துக்கும் பாயும் குறுந்துறை
161 என்னு மடுவெ யுற்று வடக்கின்னும் இம்மடு மெல்கடைநிர் பாய-
162 ப்பெறுவதாக இதனெ வலத்திட்டு இம்மடுவின் கீழ்கரையெ தென்மெற்கு
163 நொக்கியும் தெற்கு நொக்கியும் சென்று இம்மடுவின் கிழ்கரை நின்ற புற்றெ
164 யுற்று மெற்க்கின்னும் இதனெ வலத்திட்டு இதன் கிழ்கரையெ தெற்கு நொ-
165 க்கியும் தென்மெற்கு நொக்கியுஞ் சென்று இதன் கிழ்கரை நின்ற கடம்பெய்
166 உற்று மெற்கின்னும் இதனெ வலத்திட்டுத் தெற்கு நொக்கியும் கிழக்கு நொ-

Plate VIIIa.

167 க்கியும் வடகிழக்கு நொக்கியுஞ் சென்று இம்மடுவின் கிழ்கரை வெம்பொடு நி-
168 ன்ற புற்றெ யுற்று மெற்கின்னும் தெற்கின்னும் இதனெ வலத்திட்டு இத-
169 ன் கிழ்கரையெ கிழக்கு நொக்கியும் தெற்கு நொக்கியும் தென்மெ-
170 ற்கு நொக்கியும் சென்று இதன் கிழ்கரை நின்ற பிராயெ யுற்றுத் தெ-
171 ற்கின்னும் மெற்கின்னும் இப்பிராயை வலத்திட்டு இதன் கிழ்கரைெ-
172 ய இவ்வெல்லை தானுள்ளவாறெ கிழக்கு நொக்கியும் தெற்கு
173 நொக்கியும் தென்மெற்கு நொக்கியும் தெற்கு நொக்கிய-
174 ம் கிழக்கு நொக்கியும் சென்று மங்கலத்து மெலெல்லையில் உகா-
175 யொடு நின்ற புற்றெ யுற்றுத் தெற்கின்னும் மெற்கின்னும் இத-
176 னெ வலத்திட்டு இம்மடுவின் கிழ்கரையெ இவ்வெல்லை தானு-
177 ள்ளவாறெ தெற்கு நொக்கியும் தென்மெற்கு நொக்கியும் சென்று
178 மங்கலத்துத் தென்மெலை மூலையும் மெற்படியூர்ப் படாகை ம-

Plate VIIIb.

179 ணையில்நாட்டு மணையில் வடவெல்லையுங் கூடின விடமெ யுற்-
180 று மெற்கின்னும் இதன் கிழ்கரையெ இம்மணையில் வடவெ-
181 ல்லை தானுள்ளவாறெ தென்மெற்கு நொக்கியும் தெற்கு நொ-

க்கியும் தென்மெற்கு நொக்கியும் தெற்கு நொக்கியுஞ் சென்-
று இம்மதிலின் கீழ்கரை உகாயொடு நின்ற புற்றெ யுற்று மெ-
ற்கின்னும்[||*] தென்பாற்கெல்லை இப்புற்றை வலத்திட்-
டு மணியில் வடவெல்லை தானுள்ளவாறெ தெற்கு
நொக்கியும் தென்மெற்கு நொக்கியுஞ் சென்று மணியில்நின்-
றும் பழையனூர்க்குப் பொன வழியெ யுற்று மெற்கின்னும்
வடக்கின்னும் இவ்வழியை யூடறுத்து இவ்வெல்லை தானு-
ள்ளவாறெ தென்மெற்கு நொக்கியும் தெற்கு நொக்கியுஞ் சென்-
று இவ்வெல்லையில் நின்ற வெளுங்குமரமெ யுற்று வடக்கின்னு-

Plate IXa.

ம் மெற்கின்னும் இதனை யிடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ
தென்மெற்கு நொக்கிச்சென்று மணியில் வடமெல்மூலையு-
ம் மெற்படியூர் படாகை மணியில்காட்டு மண்ணூலையமங்க-
லத்து வடகீழைமூலையும் கூடின விடமெ யுற்று வடக்கின்னும் இம்ம-
ண்ணூலையமங்கலத்து வடவெல்லை தானுள்ளவாறெ மெற்கு
நொக்கியும் தென்மெற்கு நொக்கியுஞ் சென்று இவ்வெ-
வல்லையில் நின்ற விளாவெ யுற்று வடக்கின்னும் இத-
னை யிடத்திட்டு இவ்வெல்லையில் (த்)திருப்பாசூர்நின்று மெற்பா-
டியான ராஜராஜபுரத்துக்குப் பொன பெருவழியெ யுற்று இவ்-
வெல்லை தானுள்ளவாறெ இப்பெருவழியெ மெற்கு நொக்கி-
யும் தென்மெற்கு நொக்கியும் மெற்கு நொக்கியுஞ் சென்று இ-
வ்வெல்லையில் கடம்பங்குழி யென்னும் குழியெ யுற்று வ-

Plate IXb.

டக்கின்னும் இக்குழியை வலத்திட்டு இவ்வெல்லை தானு-
ள்ளவாறெ தென்மெற்கு நொக்கியும் மெற்கு நொக்கியு-
ம் தென்மெற்கு நொக்கியுஞ் சென்று இவ்வெல்லையில்
தொழுக்கட்டையொடு நின்ற புற்றெ யுற்று வடக்கின்னு-
ம் இதனை வலத்திட்டு இவ்வெல்லை தானுள்ளவாறெ இப்-
பெருவழியெ தென்மெற்கு நொக்-
கிச் சென்று மண்ணூலையமங்கலத்து
வடமெலைமூலையும் மெற்படியூர்ப் படாகை பழையனூ-
ர்காட்டுத் தொழுகூர் வடகீழைமூலையும் கூடின விடத்து
நின்ற ஆத்திமரமெ யுற்று வடக்கின்னும் இதனை இடத்-
திட்டுத் தொழுகூர் வடவெல்லை தானுள்ளவாறெ இப்பெ-
ருவழியெ மெற்கு நொக்கியும் தென்மெ-
ற்கு நொக்கியும் சென்று இவ்வெல்-

Plate Xa.

லையில் நின்ற கருவெலெ யுற்று வடக்கின்னும் இதனை
இடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ மெற்கு நொ-
க்கிச் சென்று பழையனூர் ஜநநாயப்புத்தெரிப் புற-
வாய்க்கரை வெள்ளம் பொகாமெ யட்டின வெள்ளக்-
கான்கரையெ யுற்று வடக்கின்னும் இக்கரையை ஊட-
றுத்தெறி இவ்வெல்லை தானுள்ளவாறெ இ-
ப்பெருவழியெ மெற்கு நொக்கியும் தென்மெ-
ற்கு நொக்கியும் சென்று இவ்வெல்லையில் நின்ற
வெம்பெ யுற்று வடக்கின்னும் இதனை யிடத்திட்டு
இவ்வெல்லை தானுள்ளவாறெ இப்பெருவழியெ மெ-
ற்கு நொக்கிச் சென்று இவ்வெல்லையில் கிடலெ யு-
ற்று வடக்கின்னும் இதனை இடத்திட்டு இவ்வெல்லை தா-

Plate Xb.

ன் உள்ளவாறெ மெற்கு நொக்கியும் தென்மெற்கு நொக்கியுஞ்
சென்று தொழுகூர் வடவெல்லையில் நின்ற திருவாலங்காடெ-
னன்னும் வெம்பெ யுற்று வடக்கின்னும் இதனை இடத்திட்டு
இவ்வெல்லை தானுள்ளவாறெ இப்பெருவழியெ தென்மெற்கு நொக்-
கிச் சென்று இவ்வெல்லையில் வட்டக்குழியெ யுற்று வடக்கின்னு-
ம் இக்குழியை இடத்திட்டு இவ்வெல்லை தானுள்ளவா-
றெ மெற்கு நொக்கியும் தென்மெற்கு நொக்கியுஞ் சென்-

234 று தொழுகூர் வடமெலைமுலையும் மெல்மலைமெலூர்நாட்டு நித்-
235 தவிநொதஷ்ஷத்ரவ்வெ்திமங்கலத்துப் படாகைக் க[ா*]ட்டுக்குமுண்-
236 டுர் க்கீழெல்லையுங் கூடின விடத்து நின்ற வெம்பெ யுற்று வட-
237 க்கின்னும்[||*] மெல்பாற்கெல்லை காட்டுக்குமுண்டுர்க்கீழெல்-
238 லை தானுள்ளவாறெ வடக்கு நொக்கிச் சென்று இவ்வெல்லையி-

Plate XIa.

239 ல் உகாயொடு நின்ற புற்றெ யுற்றுக் கிழக்கின்னும் இதனை வலத்திட்டு
240 இவ்வெல்லை தானுள்ளவாறெ வடக்கு நொக்கிச் சென்று காட்டு-
241 க்குமுண்டுர்நின்றும் பழையனூர் எரிக்குப் பாய்ஙக குறுந்துறை
242 என்னும் வாய்க்காலெ யுற்று கிழக்கின்னும் இக்காலை ஊடறுத்து
243 இவ்வெல்லை தானுள்ளவாறெ வடகிழக்கு நொக்கியும் வடக்கு
244 நொக்கியுஞ் சென்று காட்டுக்குமுண்டுர் வடகீழைமுலை-
245 யும் நடுவில்மலைபெருமூர்நாட்டுச் சிங்களாந்தக-
246 ஷ்ஷத்ரவ்வெ்திமங்கலத்துப்படாகை பழையனூர்நாட்டு-
247 க்கீரைநல்லூர்த் தென்மெலைமுலையும் உற்ற விடத்துக்கற்குழி
248 என்னுங் குழியெ யுற்றுக் கிழக்கின்னும் இக்குழியை வலத்தி-
249 ட்டு இக்கீரைநல்லூர்த்தென்னெல்லை தானுள்ளவாறெ வடகிழக்கு
250 நொக்கியுங் கிழக்கு நொக்கியுஞ் சென்று கீரைநல்லூர் த்தென்னெ-
251 ல்லையில் இரட்டைக்கயல் பொறித்துக் கிடந்த கற்பாறையெ யுற்று-

Plate XIb.

252 க் கிழக்கின்னுந் தெற்கின்னும் இதினை யிடத்து[1] இவ்வெல்லை தானு-
253 ள்ளவாறெ கிழக்கு நொக்கியும் வடகிழக்கு நொக்கியுஞ் சென்று கீ-
254 ரைநல்லூர்த் தென்கீழைமுலையில் எல்லைக்கல்லின் மெலருகு நி-
255 ன்ற உகாயெ யுற்றுத் தெற்கின்னும் கிழக்கின்னும் இதனை யிட-
256 த்திட்டு இக்கீரைநல்லூர்க் கீழெல்லை தானுள்ளவாறெ கிழக்கு நொ-
257 க்கியும் வடகிழக்கு நொக்கியுஞ் சென்று கீரைநல்லூர் வ-
258 டகீழைமூலையும் மெற்படியூர்ப் படாகை சக்கரநல்லூர்த் தெ-
259 தன்கீழைமுலையும் கூடின விடமெ யுற்றுத் தெற்கின்னு-
260 ம் கிழக்கின்னும் இச்சக்கரநல்லூர்க் கீழெல்லை தானுள்ளவாறெ-
261 ற வடகிழக்கு நொக்கிச் சென்று இவ்வெல்லையில் நின்ற எல்லை-
262 க்கல்லெ யுற்றுக் கிழக்கின்னும் இதனை யிடத்திட்டு இவ்வெல்-
263 லை தானுள்ளவாறெ வடமெற்கு நொக்கிச் சென்று இவ்வெல்லை-
264 யில் உகாயொடு நின்ற குழியெ யுற்றுக் கிழக்கின்னும் இக்கு-

Plate XIIa.

265 ழியை யிடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ வடமெற்கு நொக்கியும்
266 வடக்கு நொக்கியும் வடமெற்கு நொக்கியுஞ் சென்று இவ்வெல்லை-
267 யில் ஆத்தியொட்டைக் குழியெ யுற்றுக் கிழக்கின்னும் இக்குழி-
268 ய இடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ வடமெற்கு நொக்கி-
269 ச் சென்று இவ்வெல்லையில் வெள்ளைக்குழியென்னுங் குழி-
270 யெ யுற்றுக் கிழக்கின்னும் இதனை யிடத்திட்டு இவ்வெ-
271 வல்லை தானுள்ளவாறெ வடமெற்கு நொக்கியும் வடக்கு
272 நொக்கியும் வடமெற்கு நொக்கியும் சென்று இவ்வெல்-
273 லையில் வெம்பொடு நின்ற கற்பாறையெ யுற்றுக் கிழக்கின்னும்
274 இதனை யிடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ வடமெற்கு
275 நொக்கி ச்சென்று சக்கரநல்லூர் வடவெல்லையும் மெற்படியூ-
276 ர்ப் படாகை காரைப்பாக்கத்துத் தென்கீழ்மூலையும் உற்ற விட-
277 த்து நின்ற உசிலையென்னும் மரமெ யுற்றுக்கிழக்கின்னும்

Plate XIIb.

278 இதனை வலத்திட்டு இக்காரைப்பாக்கத்துக் கீழெல்லை தானுள்ள-
279 வாறெ வடமெற்கு நொக்கியும் வடக்கு நொக்கியுஞ் சென்று இவ்-
280 வெல்லையில் நின்ற வெம்பெ யுற்றுக் கிழக்கின்னும் இதனை வ-
281 லத்திட்டு இவ்வெல்லை தானுள்ளவாறெ வடக்கு நொக்கியும் வட-
282 மெற்கு நொக்கியுஞ் சென்று இவ்வெல்லையில் நின்ற புளியெ யுற்று-
283 க் கிழக்கின்னும் இதனை வலத்திட்டுக் காரைப்பாக்கத்து

[1] Read யிடத்திட்டு.

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284 வடவெல்லை தானுள்ளவாறெ மெற்கு நொக்கி(யு)ச் சென்று
285 காரைப்பாக்கத்து வடமெல்முலையும் மெற்படியூர் ப்படாகை
286 பழையனூர்நாட்டு மிதுகூர் வடகீழை முலையுமுற்ற விடத்து நின்ற
287 வெளுங்குமரமெ யுற்று வடக்கின்னும் இதனை இடத்திட்டு இம்மி-
288 துகூர் வடவெல்லை தானுள்ளவாறெ வடமெற்கு நொக்கிச்சென்று
289 இவ்வெல்லையில் நின்ற வெளுங்குமரமெ யுற்று வடக்கின்னும் இ-
290 தனை இடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ மெற்கு நொக்கியு-

Plate XIIIa.

291 ந் தென்மெற்கு நொக்கியுஞ் சென்று மிதுகூர் வடவெல்லை முலையும் நித்த-
292 விநொதஷ்ஷ்ரவ்வெ்ஷிமங்கலத்து ப்பிடாகை முல்லைவாயில் வடகீழை-
293 முலையும் மெற்படியூர்ப் படாகை ஆனைப்பாக்கத்துத் தென்கீழை மு-
294 லையுமுற்ற விடத்து இரட்டைக்கயல் பொறித்து நின்ற எல்லைக்கல்-
295 லெயுற்று வடக்கின்னும் இதனை யிடத்திட்டு இவ்வானைப்பாக்கத்து-
296 க்கீழெல்லை தானுள்ளவாறெ வடக்கு நொக்கிச் சென்று
297 இவ்வெல்லையில் நின்ற வன்மரை யென்னு மரமெ யு-
298 ற்றுக் கிழக்கின்னும் இதனை யிடத்திட்டு இவ்வெல்லை தா-
299 னுள்ளவாறெ வடக்கு நொக்கியும் வடகிழக்கு நொக்கியுஞ் சென்று இவ்-
300 வெல்லையில் நின்ற வெள்வெலெ யுற்றுக் கிழக்கின்னும் இதனை வல-
301 த்திட்டு இவ்வெல்லை தானுள்ளவாறெ வடக்கு நொக்கியும் வடகிழக்-
302 கு நொக்கியுஞ் சென்று இவ்வெல்லையிற் செம்மணிச்சையொடு நி-
303 ன்ற புற்றெ யுற்றுக் கிழக்கின்னும் இதனை யிடத்திட்டு இவ்வெல்லை

Plate XIIIb.

304 தானுள்ளவாறெ வடக்கு நொக்கியும் வடகிழக்கு நொக்கியுஞ் சென்று
305 இவ்வெல்லையில் நின்ற புற்றெ யுற்றுக் கிழக்கின்னும் இதனை வ-
306 லத்திட்டு இவ்வெல்லை தானுள்ளவாறெ வடக்கு நொக்கிச் சென்று
307 இ[ெ*]வல்லையில் நின்ற கருங்காலி மரமெ யுற்றுக் கிழக்கின்னும் [||*] வடபா-
308 ற்கெல்லை இக்கருங்காலிமரத்தையிடத்திட்டு இவ்வெல்லை தானுள்ள-
309 வாறெ கிழக்கு நொக்கிச் சென்று ஆனைப்பாக்கத்து வடகீழை-
310 முலையும் நடுவில்மலைப் பெருமூர்நாட்டுச் சிங்களா-
311 ந்தகஷ்ஷ்ரவ்வெ்ஷிமங்கலத்துப்படாகை பெருமூர்நாட்டு உப்-
312 பூர்த் தென்மெலைமுலையு[மு*]ற்ற விடத்து இலந்தைமரத்தொடு நின்ற
313 புற்றெ யுற்றுத் தெற்கின்னும் இப்புற்றை வலத்திட்டு உப்பூர்த் தென்னெ-
314 ல்லை தானுள்ளவாறெ தென்கிழக்கு நொக்கிச் சென்று இவ்வெல்லையி-
315 ல் நின்ற வெளுங்குமரமெயுற்றுத் தெற்கின்னும் இதனை யிடத்திட்டு இவ்-
316 வெல்லை தானுள்ளவாறெ வடகிழக்கு நொக்கியும் வடக்கு நொக்கியுஞ்[1]-

Plate XIVa.

317 சென்று இவ்வெல்லையில் நின்ற வன்கணையென்னு மரமெ யுற்றுத் தெற்கின்-
318 னுங் கிழக்கின்னும் இதனை வலத்திட்டு இவ்வெல்லை தானுள்ளவாறெ கிழ-
319 க்கு நொக்கியுந் தென்கிழக்கு நொக்கியுஞ் சென்று இவ்வெல்லையில்
320 நின்ற புளியெ யுற்றுத் தெற்கின்னும் இதனை யிடத்திட்டு இவ்வெல்-
321 லை தானுள்ளவாறெ தெற்கு நொக்கிச் சென்று இவ்வெல்லையிற் கா-
322 ரையொடு நின்ற புற்றெ யுற்று மெற்கின்னும் இதனை வ-
323 லத்திட்டு இவ்வெல்லை தானுள்ளவாறெ தெற்கு நொக்கியு-
324 ந் தென்கிழக்கு நொக்கியுஞ் சென்று உப்பூர்த் தென்னெல்லை-
325 யும் மெற்படியூர்ப் படாகை கங்கனெரிப்பட்டில[2] வடமெலைமுலையுமு-
326 ற்ற விடத்து நின்ற செம்மணிச்சை யென்னு மரமெ யுற்று மெற்கின்-
327 னுந் தெற்கின்னும் இதனை யிடத்திட்டுக் கங்கனெரிப்பட்டில்[2] மெலெ-
328 ல்லை தானுள்ளவாறெ தெற்கு நொக்கிச் சென்று இவ்வெல்லையி-
329 ல் நின்ற புற்றெ யுற்று மெற்கின்னும் இதனை யிடத்திட்டு இவ்வெல்-

Plate XIVb.

330 லை தானுள்ளவாறெ தெற்கு நொக்கியுந் தென்கிழக்கு நொக்கியுஞ்-
331 சென்று இவ்வெல்லையில் நின்ற வெளுங்குமரமெ யுற்று மெற்கி-
332 ன்னுந் தெற்கின்னும் இதனை இடத்திட்டு இவ்வெல்லை தானுள்ள-
333 வாறெ கிழக்கு நொக்கியுந் தென்கிழக்கு நொக்கியுஞ் சென்று இ-

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[1] A letter செ at the end of the line seems to have been erased.

[2] Perhaps we have to read பட்டின் ; see l. 340 below.

வ்வெல்லையில் உகாயொடு நின்ற கற்பாறையெ யுற்றுத் தெற்-
கின்னும் இதனெயிடத்திட்டு இவ்வெல்லை தானுள்ள-
வாறெ தெற்கு நொக்கியுந் தென்கிழக்கு நொக்கியுஞ் செ-
ன்று இவ்வெல்லையிற் கற்பாறையொடு நின்ற பு-
னியெ யுற்று மெற்கின்னுங் தெற்கின்னும் இதனெ யிடத்திட்டு
இவ்வெல்லை தானுள்ளவாறெ தெற்கு நொக்கியுந் தென்கிழக்-
கு நொக்கியுஞ் சென்று கங்கனெரிப்பட்டின் தென்னெல்லையி-
ற் செஞ்சியார்தெற்றியென்னுந் தெற்றியெ யுற்று மெற்கின்னு-
ந் தெற்கின்னும் கங்கனெரிப்பட்டின் தென்னெல்லை தானு-

Plate XVa.

ள்ளவாறெ கிழக்கு நொக்கிச் சென்று கங்கனெரிப்பட்டின் தண்ணிரொ-
ரியெ யுற்றுத் தெற்கின்னும் இதனெ யிடத்திட்டு இவ்வெல்லை தானு-
ள்ளவாறெ கிழக்கு நொக்கியும் வடகிழக்கு நொக்கியுஞ் சென்று இ-
வெல்லையில் நின்ற விளாவெ யுற்றுத் தெற்கின்னும் இதனெ யிடத்-
திட்டு இவ்வெல்லை தானுள்ளவாறெ கிழக்கு நொக்கியுந் தென்கிழக்-
கு நொக்கியுஞ் சென்று கங்கனெரிப்பட்டிற்றென்கீழைமுலை-
யும் மெற்படிபூர் ப்படாகை பழையனூர்நாட்டுப் பொளிபா-
க்கத்து வடமெலைமுலையு மூற்ற விடத்து நின்ற ஆத்திமர-
மெயுற்றுத் தெற்கின்னும் இதனெ வலத்திட்டு இப்பொளிபாக்கத்-
து மெலெல்லை தானுள்ளவாறெ கிழக்கு நொக்கிச் சென்று கங்க-
னெரியென்னும் எரியின் கரையெ யுற்றுத் தெற்கின்னும் இவ்வெ-
ரி மெனடைநீர்பாயப்பெறுவதாக இக்கரையை ஊடறுத்தெறி தெ-
ன்கிழக்கு நொக்கிச் சென்று கங்கனெரித்தாம்பினின்றும் பழைய-

Plate XVb.

னூர்க்கும் பொளிப்பாக்கத்துக்குங் கயற்பாக்கத்துக்கும் பாயும் பழவா-
ய்க்காலெ யுற்றுத் தெற்கின்னும் இக்கால் மெனடைநீர்பாயப்பெ-
றுவதாக இதனெ யூடறுத்து இவ்வெல்லை தானுள்ளவாறெ தென்கி-
ழக்கு நொக்கிச்சென்று கங்கனெரிகின்றும் பாய்ந்த அமன்கவாய்க்-
காலெ யுற்றுத் தெற்கின்னும் இதனெ யூடறுத்துப் பொளிபாக்கத்-
து மெலெல்லை தானுள்ளவாறெ தெற்கு நொக்கியுங் கி-
ழக்கு நொக்கியுஞ் சென்று இவ்வெல்லையிற் புல்லா-
ங்கியொடு நின்ற புற்றெ யுற்று மெற்கின்னுந் தெற்கின்-
னும் இதனெ வலத்திட்டு இவ்வெல்லை தானுள்ளவாறெ கிழக்கு நெ-
நாக்கிச் சென்று பழையனூர்க்கும் பொளிபாக்கத்துக்கும் பாயும்
பழவாய்க்காலெ யுற்றுத் தெற்கின்னும் இக்கால் மெனடைநீர்பா-
யப்பெறுவதாக இதனெ யூடறுத்து இவ்வெல்லை தானுள்ளவாநெ-
ற தெற்கு நொக்கிச் சென்று இவ்வெல்லையில் வெம்பொடு நின்ற புற்-

Plate XVIa.

றெ யுற்று மெற்கின்னும் இதனெ வலத்திட்டு இவ்வெல்லை தா-
னுள்ளவாறெ தெற்கு நெநக்கிச் சென்று கங்கனெரித்தா-
ம்பினின்றும் பாய்ந்த மெட்டுவாய்க்காலெ யுற்று மெற்கின்னுமி-
க்கால் மெனடைனீர் பாயப்பெறுவதாக இதனெ யூடறுத்து
இவ்வெல்லை தானுள்ளவாறெ தென்மெற்கு நெ[க்*]கிச் செ-
ன்று இவ்வெல்லையில் நின்ற வெம்பெ யுற்று வட-
க்கின்னும் இதனெ யிடத்திட்டு இவ்வெல்லை தானுள்-
ளவாறெ தெற்கு நெநக்கிச்சென்று கங்கன் எரினி-
ன்றும் பழையனூர்க்குப் பொன வழியெயுற்று மெற்கின்னு-
ம் இவ்வழியெ இவ்வெலலை தானுள்ளவாறெ தென்கிழக்கு-
நெநக்கிச் சென்று பொளிபாக்கத்துத் தென்னெல்லையில் கி-
ன்ற குமான்புளியென்னும் புளியெ யுற்று தெற்கின்னும
இதனெ வலத்திட்டு இவ்வெல்லை தானுள்ளவாறெ இவ்வழி-

Plate XVIb.

யெ தென்கிழக்கு நொக்கிச் சென்று திரிந்து வடகிழக்கு நொக்கியுஞ்
சென்று தெற்கின்னும் இவ்வழியை யூடறுத்து இவ்வெல்லை தா-
னுள்ளவாறெ வடக்கு நொக்கிச் சென்று இவ்வெல்லையில் கூளிவா-
ரியன்எரி யென்னும் எரியெ யுற்றுக் கிழக்கின்னும் இவ்வெரி-

386 யை வலத்திட்டுப் பொளிபாக்கத்துக் கீழெல்லை தானுள்ளவாறெ வட
387 க்கு நொக்கிச் சென்று பொளிபாக்கத்து உஹாஉவர் கொ-
388 யிவின்மூன்பிற் றிருமஞ்சனக்குளத்திற் கீழ்கரையெ யுற்று-
389 க் கிழக்கின்னும் இதனே யிடத்திட்டு இவ்வெல்லை தா-
390 னுள்ளவாறெ வடக்கு நொக்கிச் சென்று இவ்வெல்லையி-
391 ல் மொட்டைக்கிணறென்னுங் கிணற்றின் மெல்கரையெ யுற்றுக் கிழ-
392 க்கின்னும் இக்கிணற்றை வலத்திட்டு இவ்வெல்லை தானுள்ளவாறெ
393 வடக்கு நொக்கிச்சென்று இவ்வெல்லையில் நின்ற வெம்பெ யுற்றுக் கி-
394 ழக்கின்னும் இதனே யிடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ கிழக்-
395 கு நொக்கியும் வடகிழக்கு நொக்கியுஞ் சென்று இவ்வெல்லையில்

Plate XVIIa.

396 நொச்சிக்கழுவென்னுஞ் செய்யின் கீழ்வரம்பில் நின்ற புற்றெ யுற்று-
397 த் தெற்கின்னும் இதனே யிடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ கிழ-
398 க்கு நொக்கிச் சென்று கயற்பாக்கத்துத் தென்மெல்மூலை நின்ற புற்-
399 றெ யுற்றுத் தெற்கின்னும் இதனே யிடத்திட்டு இக்கயற்பாக்கத்துத் தென்னெல்-
400 லை தானுள்ளவாறெ கிழக்கு நொக்கியும் வடகிழக்கு நொக்கியுங் கிழக்கு நொக்கி-
401 யுஞ் சென்று இவ்வெல்லையில் நின்ற வெளுங்குமரமெ யுற்-
402 றுத் தெற்கின்னும் இதனே யிடத்திட்டு இவ்வெல்லை தானுள்-
403 ளவாறெ கிழக்கு நொக்கிச் சென்று இவ்வெல்லையில் நின்-
404 ற புற்றெ யுற்றுத் தெற்கின்னும் இதனே வலத்திட்டு இவ்வெல்லை தானு-
405 ள்ளவாறெ வடக்கு நொக்கியுங் கிழக்கு நொக்கியுஞ் சென்று இவ்வெல்-
406 லையில் நின்ற திரள்வெம்பெ யுற்றுக் கிழக்கின்னுந் தெற்கின்னும் இவ்-
407 வெம்பை யிடத்திட்டு இவ்வெல்லை தானுள்ளவாறெ தெற்கு நொக்கி-
408 யுங் கிழக்கு நொக்கியுஞ் சென்று இவ்வெல்லையில் வெம்பொடு கின்-

Plate XVIIb.

409 ற கிடலெ யுற்று மெற்கின்னும் தெற்கின்னும் இத்கிடலை வல-
410 த்திட்டு இவ்வெல்லை தானுள்ளவாறெ வடக்கு நொக்கியும் கிழ-
411 க்கு நொக்கியுஞ் சென்று கயற்பாக்கத்துத் தென்கீழைமூலை-
412 யும் மெற்படியூர் ப்பட்டாகை பெருமூர்காட்டுக் கூளபாடித் தென்னெ-
413 லைமூலையுமுற்ற விடத்து அமண்பட்டிக்கிணறென்னும் கிணறெ-
414 யுற்றுக் கிழக்கின்னுஞ் தெற்கின்னும் இக்கிணற்றை வ-
415 லத்திட்டு இக்கூளபாடித் தென்னெல்லை தானுள்ளவா-
416 றெ வடகிழக்கு நொக்கியும் கிழக்கு நொக்கியுஞ் சென்று
417 குறுந்துறை மடுவென்னும் மடுவெ யுற்றுத் தெற்கின்னும்
418 இது மெகடைநீர்பாயப்பெறுவதாக இதனே ஊடறுத்தெ-
419 தலி இவ்வெல்லை தானுள்ளவாறெ வடகிழக்கு நொக்கியுங் கிழ-
420 க்கு நொக்கியுஞ் சென்று இவ்வெல்லையிலுகாயொடு நின்ற
421 புற்றெ யுற்றுத் தெற்கின்னும் இப்புற்றை வலத்திட்டுக்

Plate XVIIIa.

422 கூளபாடித் தென்னெல்லை தானுள்ளவாறெ வடகிழக்கு நொக்-
423 கியுங் கிழக்கு நொக்கியுஞ் சென்று இவ்வெல்லையி லுகாயொ-
424 டு நின்ற புற்றெ யுற்றுத் தெற்கின்னும் மிதனே வலத்திட்டு-
425 க் கூளபாடித் தென்னெல்லை தானுள்ளவாறெ கிழக்கு நொக்-
426 கிச் சென்று மூன்றுடங்கின விடமெ கூடி[ற்று||*] ஆக இவ்விசைத்த பெ-
427 ருநான்கெல்லையுள்ளும் அகப்பட்ட நீர்நிலனும் பு-
428 ன்செய்யும் ஊரும் ஊரிருக்கையும் மனையும் மனை-
429 படப்பையும் மன்றுங் கன்றுமெய்பாழுங் குளமுங்-
430 கொட்டகமும்[1] புற்றுந் தெற்றியும் காடும் பிடிலிகையுங் களரு மூவ-
431 ரும் ஓடையும் உடைப்பும ஆறும் ஆறிடுபடுகையும் மீன்பயி-
432 ல் பள்ளமும் தென்பயில் பொதும்பும் மெனைக்கிய மர-
433 முங் கீணைக்கிய கிணறும் கிடங்குங் கெணியும் எரியும் எரி-
434 நீர்கொப்பும் உள்ளிட்டு நீர் பூகி நெடும்பரம்பெறிந்து-

Plate XVIIIb.

435 டும்பொடி யாமை தவழ்ந்த தெவ்வகைப்பட்டது முண்ணில மொழிவி-
436 ன்றித் தெவதானமாகப் பெற்றதற்குப் பெற்ற வரிஹாரம் காடாட்சியும்

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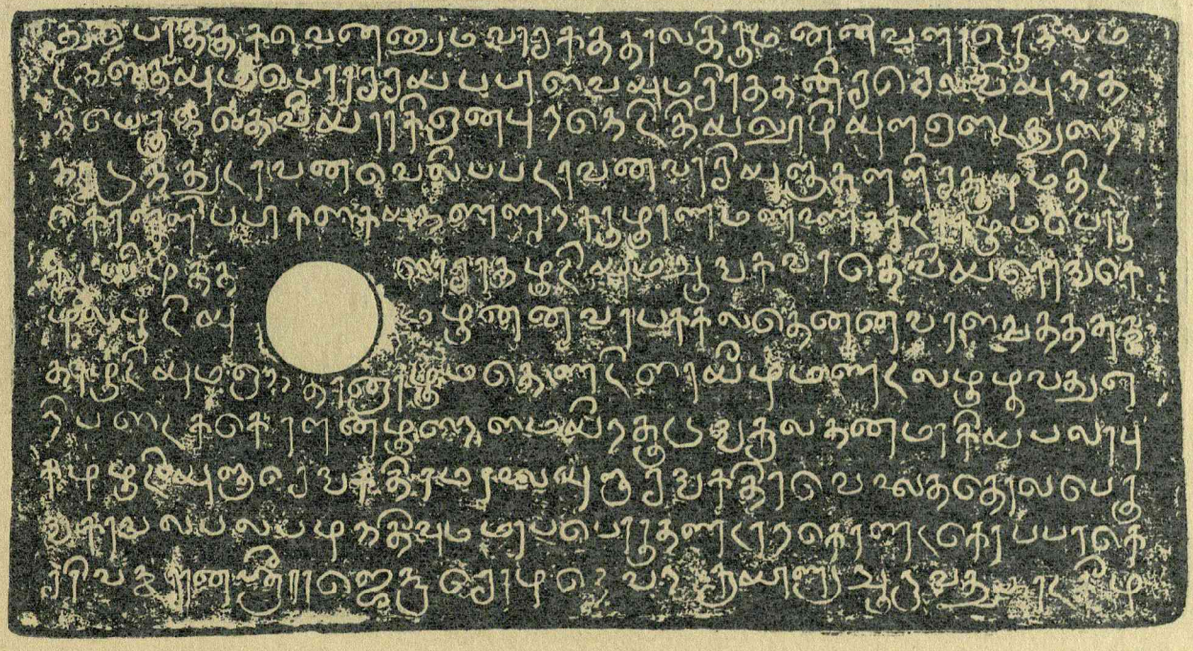
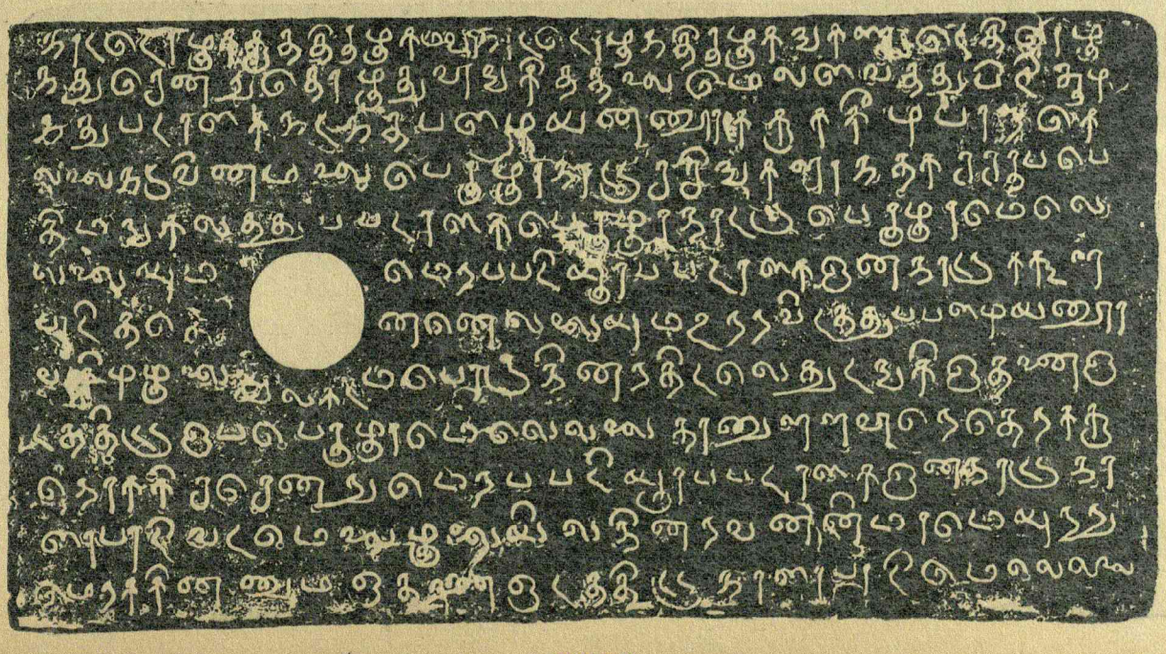
[1] Other inscriptions where such terms occur have கொட்டகாரமும.

via.

vib.



viia.



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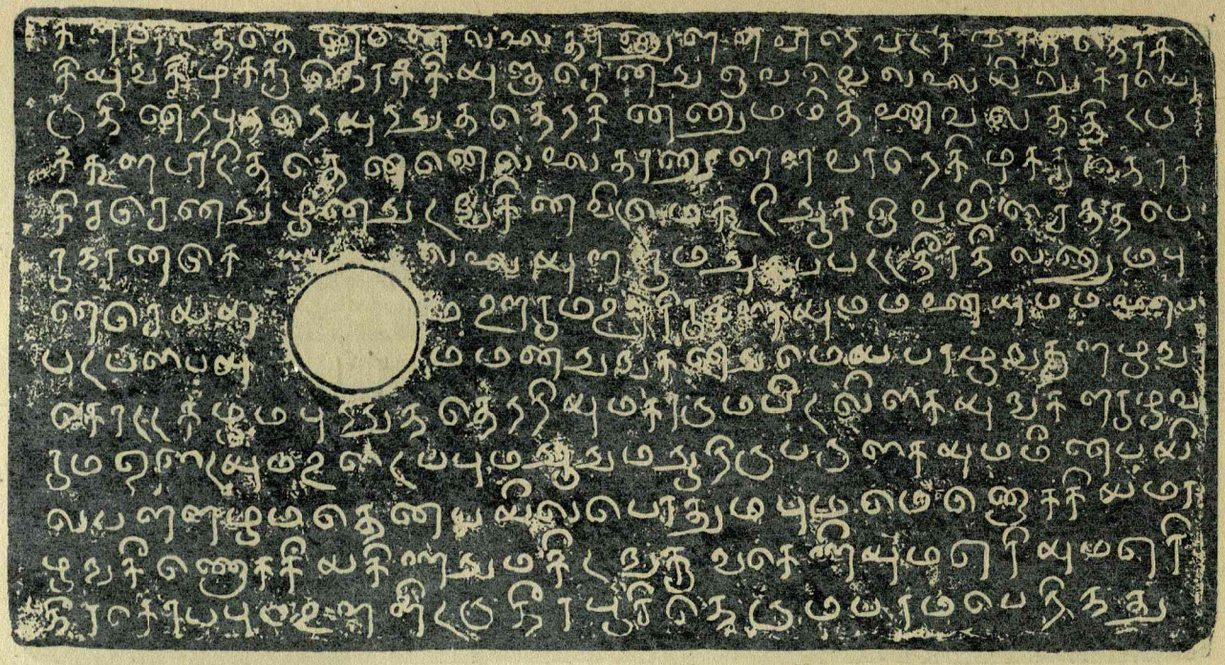
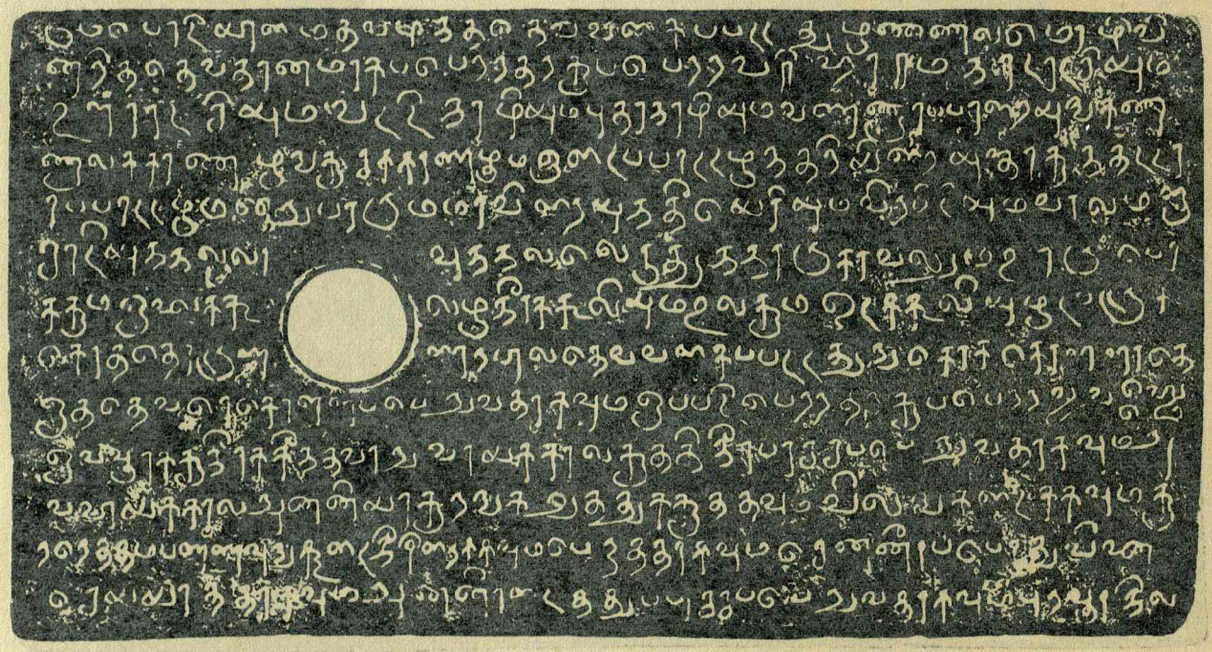
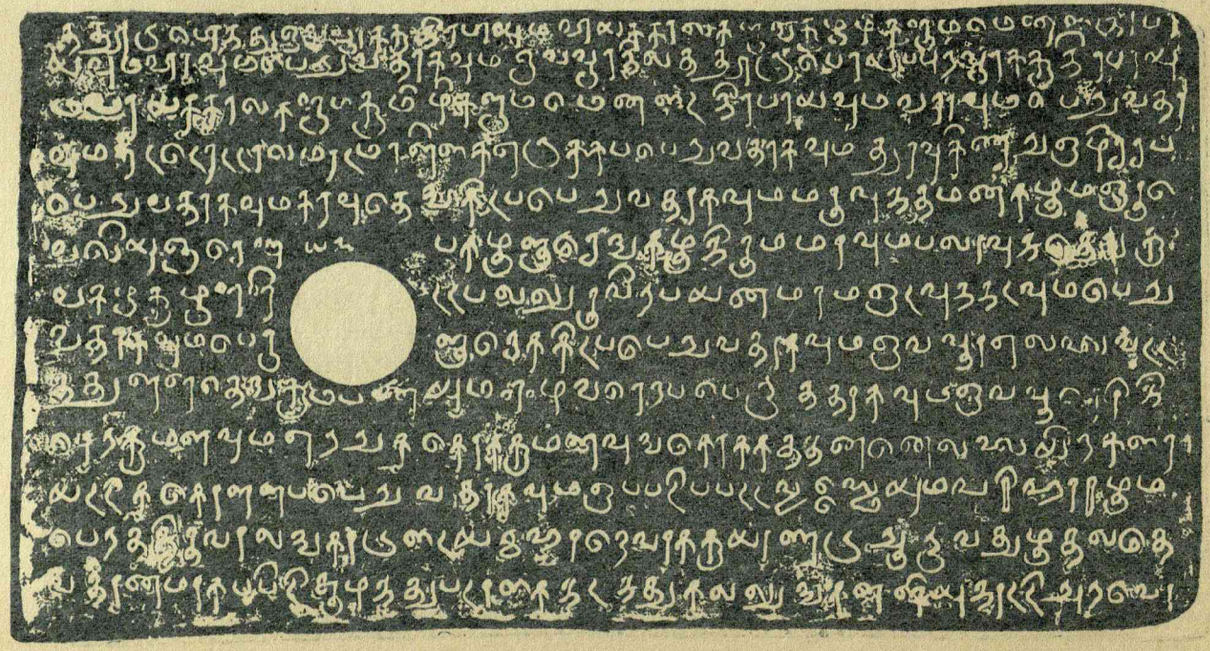
xviiia.



xviiib.



xixa



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437 ஊராட்சியும் வட்டிநாழியும் புதர்நாழியும் வண்ணாரப்பாறையுங் கண்-
438 ணாலக்காணமுங் குசக்காணமும் இடைப்பாட்டமுந் தறியிறையுஞரகுந் தட்டா-
439 ரப்பாட்டமு மன்றுபாடும் மாவிறையுந் தீயெரியும் விற்பிடியும் வாலமஞ்-
440 சாடியுந் நல்லாவுந் நல்லெருதுந் நாடுகாவலும் ஊடுபொ-
441 க்கும் இலைக்கூலமு நீர்க்கூலியும் உல்கும் ஓடக்கூலியுமுட்பட்டுக்
442 கொத்தொட்டுண்ணற்பாலதெவ்வகைப்பட்டதுங் கொக்கொள்ளாதெ
443 இத்தெவரெ கொள்ளப்பெறுவதாகவும் இப்படி பெற்றதற்குப் பெற்ற வ்யவஸ்தை
444 இவ்வூர்க்கு நீர்க்கீந்தவாறு வாய்க்கால் குத்தி நீர் பாச்சப்பெறுவதாகவும் அ-
445 வ்வாய்க்கால் அன்னியர் குறங்கறுத்துக் குத்தவும் விலங்கடைக்கவும் கு-
446 ற்றெத்தம் பண்ணவுங் கூடைநீரிறைக்கவும் பெறாததாகவும் சென்னீர்ப் பொதுவினை
447 செய்யாததாகவும் அன்னீரடைத்துப் பாச்சப்பெறுவதாகவும் புறவூர்நில-

Plate XIXa.

448 த்தூடுபொந்து இவ்வூர்க்கு நீர்பாயும் வாய்க்கால்களுங் குமுழிகளும் மெனடைநீர்பா-
449 யவும் வாரவும் பெறுவதாகவும் இவ்வூர் நிலத்தூடுபொய் ப்புறவூர்க்கு நீர்பாயு-
450 ம் வாய்க்கால்களும் குமிழிகளும் மெனடைநீர்பாயவும் வாரவும் பெறுவதா-
451 [க*]வும் சுட்டொட்டால் மாடமாளிகை எடுக்கப்பெறுவதாகவும் துரவுகிணறு இழிச்சப்-
452 பெறுவதாகவும் காவுதெங்கிடப் பெறுவதாகவும் மருவுந் தமனகமும் இருவெ-
453 லியுஞ் செண்பகமுஞ் செங்கழுநிரும் மாவும் பலாவுந் தெங்கு-
454 ங் கமுகுமுள்ளிட்ட பல்லுருவிற் பயன்மரம் இடவுந் நடவும் பெறு-
455 வதாகவும் பெறுஞ்செக்கிடப்பெறுவதாகவும் இவ்வூர் எல்லை வட்ட-
456 த்துள்ள தெங்கும் பனையும் ஈழவரெறப்பெறாததாகவும் இவ்வூரெரி நீ-
457 ரெற்குமளவும் எற்றுக் கொக்குமளவுங் கொக்கத் தன்னெல்லையிற் கரை-
458 யட்டிக்கொள்ளப்பெறுவதாகவும் இப்படிப்பட்ட வ்ய[வ*]ஸ்தையும் பரிஹாரமும்
459 பெற த்திருவாலங்காடுடைய மஹாதெவர்க்கு யாண்டு ஆறாவது முதல் தெ-
460 வதானமாகப் பிடிசூழ்ந்து படாகை நடந்து கல்லுங் கள்ளியு நாட்டி அறவொ-

Plate XIXb.

461 லை செய்து குடுத்தொம் மெல்மலைப்பழையனூர்நாட்டுப் பழையனூர்நாட்டொ-
462 ம் நாட்டாரொடும் உடனின்று பிடிசூழ்ந்து அறவொலை செய்து குடுத்தென் புர-
463 வுவரிதிணைக்களம் ஜயங்கொண்டசொழமண்டலத்துப் புலியூர்க்கெ-
464 ாட்டத்து மாங்காடுநாட்டு மழிசாட்டு[1] மழிசைகிழான் மானனரியெற்றென் இவை
465 என்னெழுத்தென்றும் இப்பரிசு பிடிசூழ்வித்து அறவொலை செய்வித்தென் அ-
466 ருமொழிதெவவளநாட்டு வண்டாழைவெளூர்க்கூற்றத்துச் சிற்றாமுருடை-
467 டயான் பெருமானம்பலத்தாடியான உதையமாத்தாண்டமுவெந்தவெ-
468 வளானென் இவை என்னெழுத்தென்றும் இப்பரிசு பிடிநடப்பித்து
469 அறவொலை செய்வித்தென் ராஜராஜசதுர்வெதிமங்கலத்து ஸ்ரீ அருமொ-
470 ழிதெவச்செரி சிறுநானலூர் ஸாரத்வாஜி நாராயணன் செந்தபிரான்ஸட்டெ-
471 னன் இவை என்னெழுத்தென்றும் இப்பரிசு எல்லை தெரித்துக்காட்டித் தெவ-
472 தானமாகப் பிடிசூழ்ந்து கல்லுங்கள்ளியு நாட்டி அறவொலை செய்து குடுத்தொ-
473 ம் நடுவில்மலைப்பெருமூர்நாட்டுச் சிங்களாந்தகசதுர்வெதிமங்கலத்து ஸ-

Plate XXa.

474 ஸையொம் இவ்வூர்க்கரணத்தான் மத்யஸ்தன் ஆயிரவனரங்கநான சிங்களாந்தக-
475 த்தன்மப்பிரியனென் இவை என்னெழுத்தென்றும் இப்பரிசு எல்லை தெரித்து-
476 க்காட்டித் தெவதானமாகப் பிடிசூழ்ந்து கல்லுங்கள்ளியு நாட்டி அறவொலை செ-
477 ய்து குடுத்தொம் மென்மலைப்பழையனூர்நாட்டுப் பழையனூர் ஊரொ-
478 ம் ஊரார் சொல்ல எழுதினென் இவ்வூர்க் கரணத்தான் சிவப்ராஹ்மணன் காஶ்ய-
479 பன் பூதிதிருவொற்றியூரடிகளென் இவை என்னெழுத்தென்றும்
480 இப்பரிசு எல்லை தெரித்துக்காட்டித் தெவதானமாகப் பிடிசூழ்ந்து க-
481 ல்லுங்கள்ளியு நாட்டி அறவொலைசெய்து குடுத்தொம் மெனமலை-
482 மெலூர்நாட்டு நித்தவிநொதசதுர்வெதிமங்கலத்து ஸஸையொம் இவ்வூர் க்-
483 கரணத்தான் மத்யஸ்தன் ஆயிரவனைய்யன் பெருமானான ஸ்ரீக்ருஷ்ணன் உத்தம-
484 ப்பிரியனென் இவை என்னெழுத்தென்றும் புகுந்தபடியெ வரியிலிட்டுக்-
485 கொள்க வென்று உய்யக்கொண்டார்வளநாட்டு வெண்ணாட்டுக் கொளாந்தக-
486 சதுர்வெதிமங்கலத்து நராக்கணமாராயன ஜநநாதநாராந ராஜெந்த்ரசொ-

[1] Read perhaps மழிசைநாட்டு.

Plate XXb.

487 முவ்ரூஹாயிராஜரும் அதிகாரிகள் உய்யக்கொண்டார்வளநாட்டு வெண்ணூட்டு
488 வயலூர் கிழவன் தத்தன் செந்தனரான ராஜேந்ரசொழ அணுக்கப்பல்லவ-
489 ரையரும் உய்யக்கொண்டார்வளநாட்டுப் பெராலூர்நாட்டுக் காஞ்சிவாயி-
490 லுடையான் உதையஜிவாகரன்(த்) தில்லையாளியாரான ராஜராஜமுவேந்த-
491 வேளாரும் ராஜேந்ரசிங்கவளநாட்டுத் திருவிந்தளூர்நாட்டுப் பரகெசரிகல்லூரு-
492 டையார் மாணிக்கன் எடுத்தபாத(தா)ரான சொழமுவேந்தவேளாரும்
493 பாண்டிகுலாசனிவளநாட்டு எரிபூர்நாட்டு இடைக்குடையார் வெண்ணூ-
494 யில் கூத்தனரும் எவப் புரவுவரி இணைக்களத்துக் கண்காணி ஜயங்-
495 கொண்டசொழமண்டலத்து மணையிற்கொட்டத்துப் புரிசைநாட்டுப்பிச்சிபா-
496 க்கமுடையான் காளி எகாம்பரனும் புரவுவரி இணைக்களம் அருமொழிதெவவ-
497 ளநாட்டு ஆர்வலக்கூற்றத்துக் கச்சிரமுடையான் மு[ர்*]த்திவிதிவிடங்கனும் பாண்-
498 டிகுலாசனிவளநாட்டு மிசெங்கிளியூர்நாட்டுக் கொட்டையூர்க்கிழவன் கூவாணை
499 சீராளனும் இன்னூட்டுப் புறக்கிளியூர்நாட்டுக் காமதமங்கலமுடையான் காஞ்சன்

Plate XXIa.

500 கொண்டயனும் ஜயங்கொண்டசொழமண்டலத்துப் பணையூர்நாட்டுச் சின்றிய[ன்]-
501 பாக்கமுடையான் குணமதனஞ்சனும் வரிப்பொத்தகம் அருமொழிதெவவளநாட்டு
502 ஆர்வலக்கூற்றத்துக் கைச்சிரமுடையான் பகவனங்கியும் பாண்டிகுலாசனிவளநாட்டு
503 இடையாற்றுநாட்டுக் காரிகுடையான் [1]குடிதாங்கியரவணையானும் முகவெட்டி ராஜ-
ராஜவ-
504 ளநாட்டுக் காகானநாட்டுக் கொனூருடையான் சூலபாணியருமொழியும் ஜயங்கொ-
505 ண்டசொழமண்டலத்து ஆமூர்க்கொட்டத்துச் சிறுகுன்றநாட்டுச் செம்பாக்கிழா-
506 ன் சிங்கன் அரவணையானும் புலியூர்க்கொட்டத்துப் புலியூர்நாட்டு துங்க-
507 ம்பாக்கத் தரும்பாக்கிழான் வையகுந்தன் காடாடியும் ஊற்றுக்காட்டுக்கொ-
508 ட்டத் தூற்றுக்காட்டுநாட்டு நற்றூயகல்லூர் அரையமானசங்கன்(ப்) பிசங்கனும் வரிப்பொ-
509 த்தகக்கணக்கு ஈதூர்க்கொட்டத்துச் சாரநாட்டு உலக்கையூருடையான் ஆச்சன-
510 ங்காடியும் வரியிலீடு பங்களநாட்டுத் தெற்கில்வகைத் தைச்சனூர்நாட்டு
511 ஓதல்பாடியான் முலியுதையஜிவாகரனும் ஊற்றுக்காட்டுக்கொட்ட-
512 த்து ஊற்றுக்காட்டுநாட்டுக் கறவூருடையான் மாணிக்கன் தூரந்தர-

Plate XXIb.

513 னும் கூடகிரியபரிகாமணிவளநாட்டுத் திருவாரூர்க்கூற்றத்து முங்கிற்குடையான் தி[த]-
514 வடி கமலனும் கீழ்மூகவெட்டி ஐய்யாறன் தெவர்கண்டனும் சொமாசர் தெவ-
515 னும் பட்டன் சீக்காலியும் வெளான் பெருமானும் செட்டி திருவடிகளரும் ஊரனெ-
516 னும் கூத்தாடி நானூற்றுவனும் இருநூற்றைம்பதின்மன் அரட்டுறையும் இ[ரு]-
517 ந்து யாண்டு எழாவது காள் நூற்றைம்பத்தைஞ்சினுல் வரியிலிட்டது ॥ வ ஹி-

518 न्यान्ववायतिलका[:*] काञ्चीपुरसमुत्[2]भवा[:*] प्रशस्तिमेनामलिखत्[3] च-
519 [4]तुलामेचित्रकारिणः ॥ यौचतस्यानुजावास्ताम्
520 रंगदामोदराह्वयौ[।*] अकृष्णचरितः कृष्णस्सम्भ[5]-
521 वोपि महामतिः ।' आरावमूर्तपुत्रश्च विख्यातः [6]पुरुषोत्तम[:]
522 [6]पुरुषोत्तमपादाम्बुजन्मद्वन्द्वमधुव्रतः[7] ॥ अमीभिरुच्चा[व]-
523 [8]चचिल्पगोविदैरुदारकाञ्चीपुरलब्धजन्मभिः[।*] सुधी-
524 भिरोवीकुलजन्मशालिभिस्तदेनदव्यग्रमलेखि शासन[म्] [॥*]

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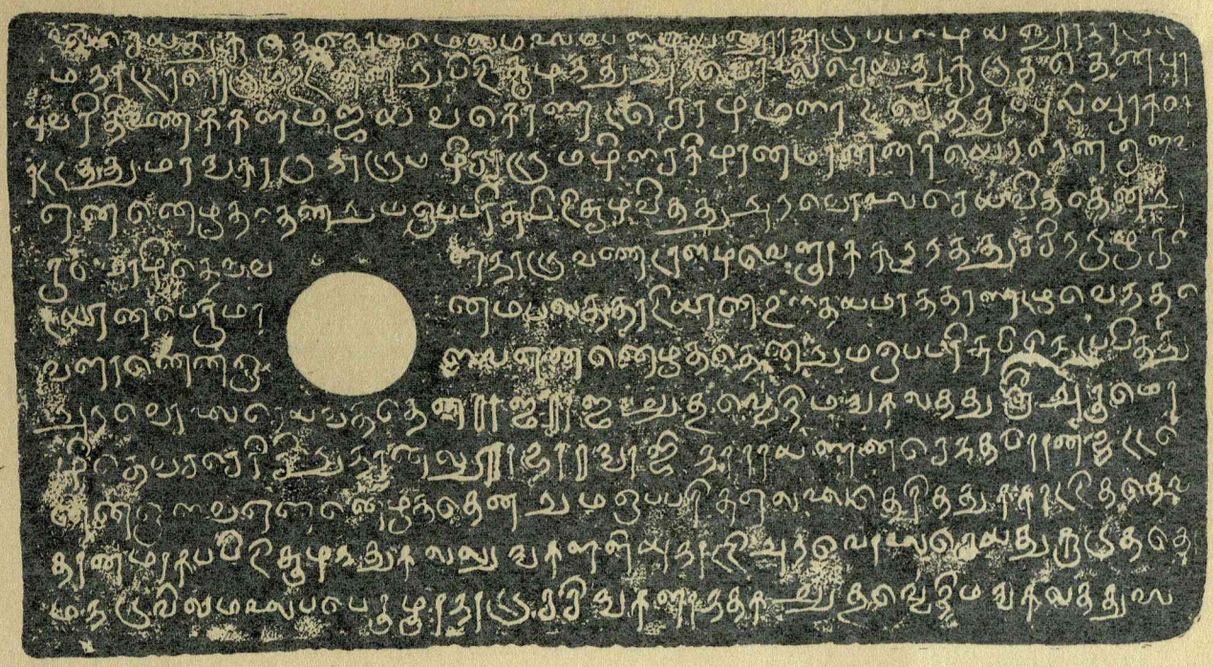
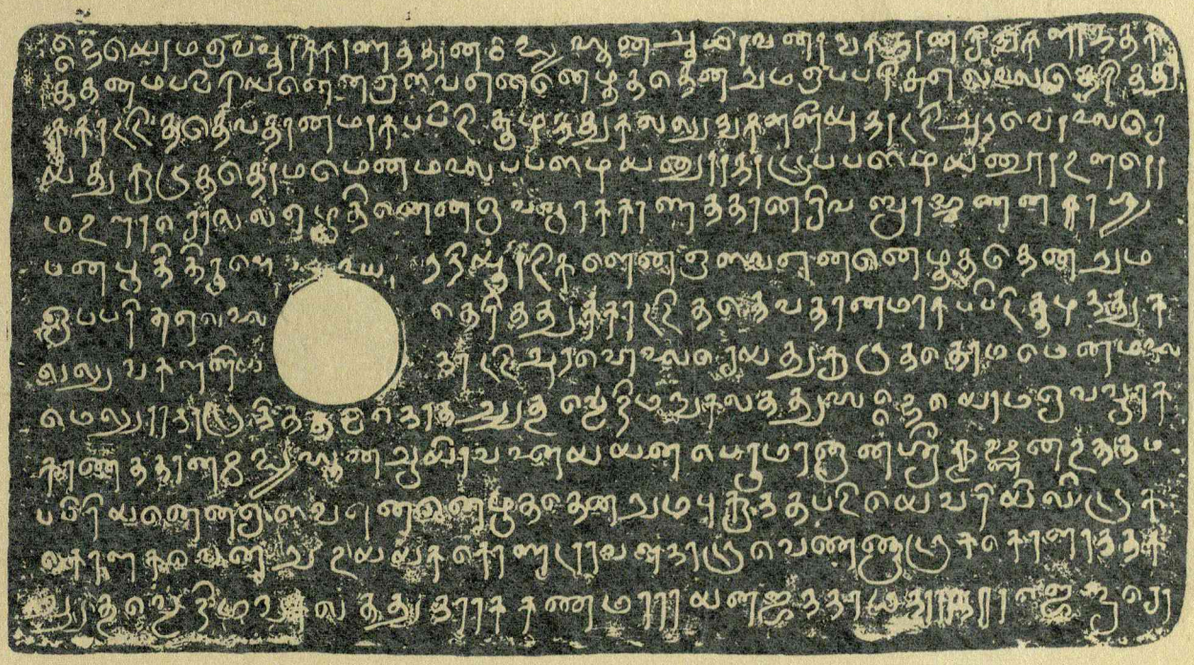
[1] Read குடிதாங்கி. [2] Read °मुद्भवाः. [3] Read °मलिखन. [4] Read त्वारश्चित्र°.
[5] Read कृष्णसंभ°. [6] Read पुरुषोत्तम. [7] Read व्रतः. [8] Read शिल्पकोविदै°.

xixb.



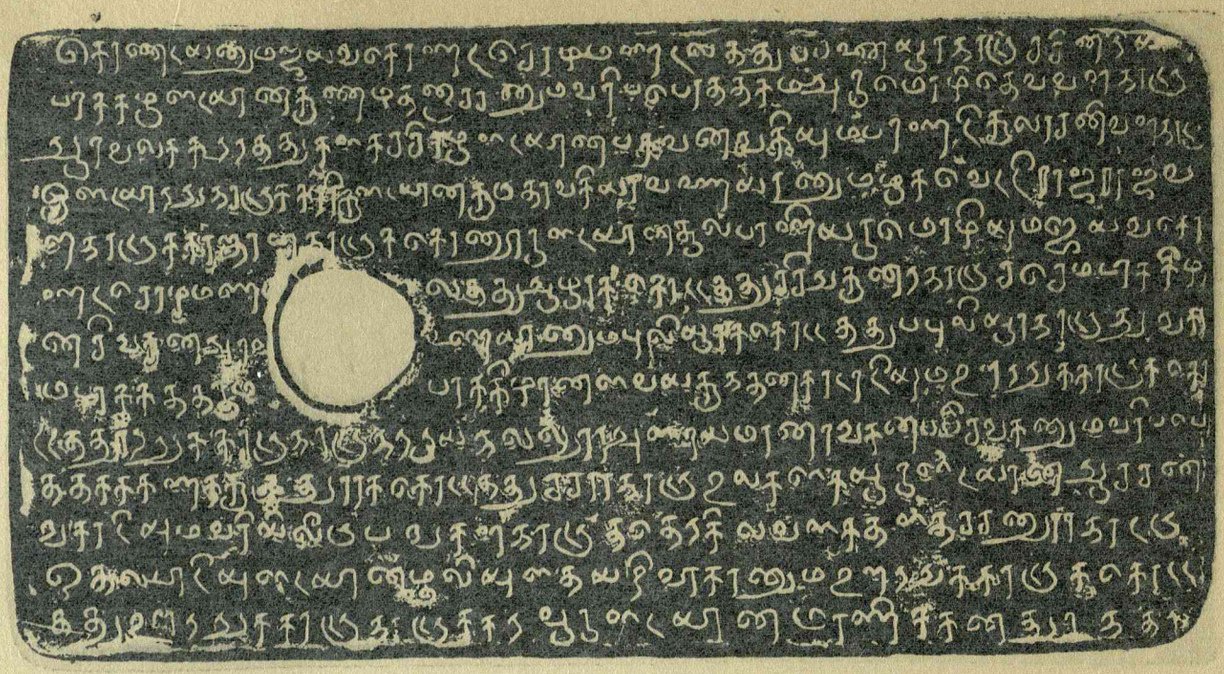
xxa.



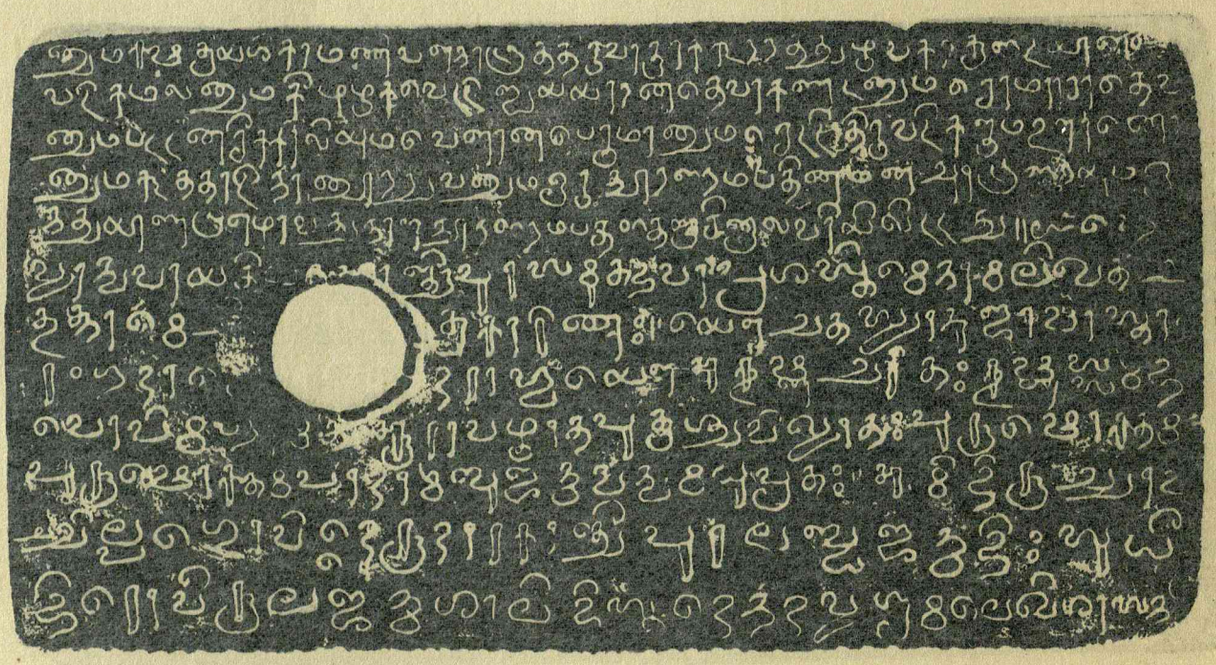
xxb.

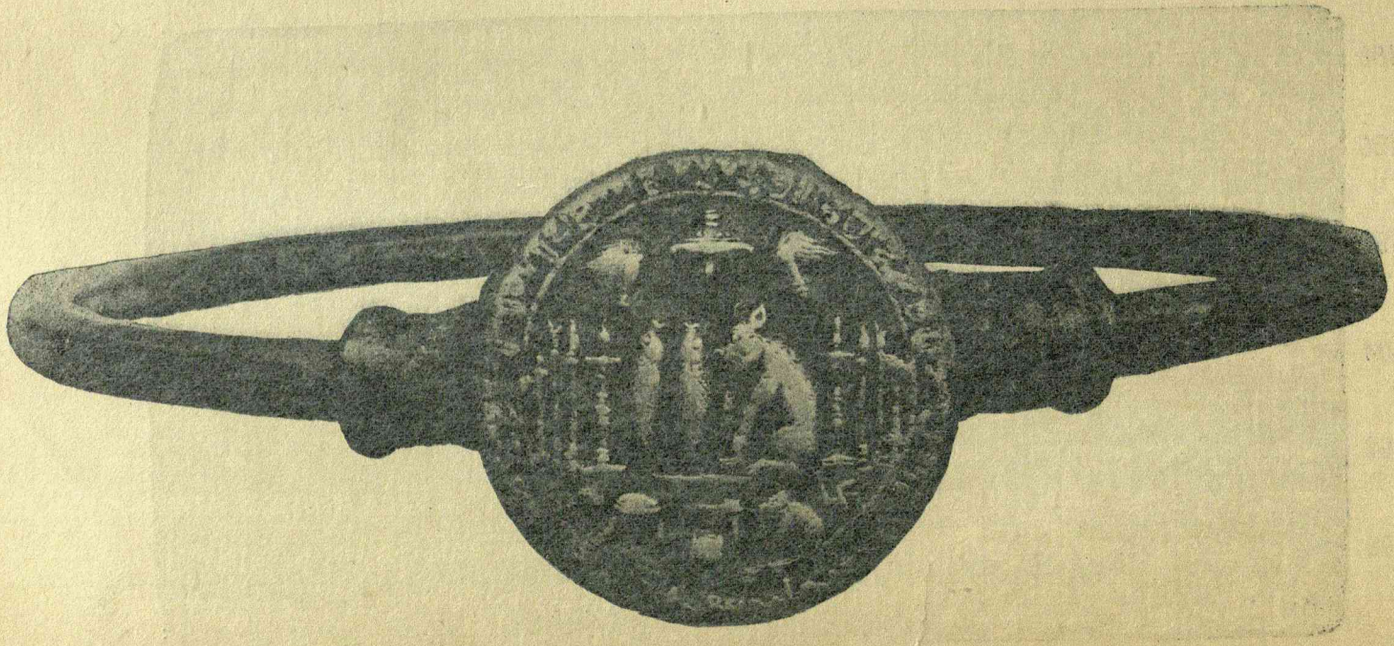
GSL

xxia.



xxib.





RING and SEAL. SCALE ·55.

TRANSLATION OF THE SANSKRIT TEXT.

(Verse 1.) May bashful Bhavâni (Pârvati) who, seeing her (*own*) form (*reflected*) in the gem on the hood of the king of serpents (*which forms*) the necklace of Śrî-kaṇṭha (Śiva), (*and*) (*suspecting*) it (*to be*) another woman, looks askance, excited and jealous, at her husband who, with a heart all-desirous of (*her*) embrace, prays (*for it*) bowing at (*her*) feet, grant you uninterrupted prosperity!

(V. 2.) May that pond in which the royal swan of heroism sports; the sun (*which delights*) the lotuses (*viz.*,) the learned; the sole caravan-leader of the vast crowd of travellers on the two routes (*viz.*,) (*the temporal*), where the results (*of actions*) are seen, and (*the transcendental*), where the results are not seen; the supreme ruler of all royal races; the ocean where the multitude of gems (*viz.*,) all virtues, has its birth;—the Chôḷa family—rule for ever the circle of the earth, redressing the grievances of all!

(V. 3.) The letters (*of the alphabet*) limited in number are only fifty; (*whereas*) the virtues of (*the kings of*) the Solar race are resplendent beyond number. How can I describe these (*virtues*) with those (*letters*)? Oh! Mother Sarasvati! secure for me (*the help of*) other letters (*lipi*) (*also*)[1].

(V. 4.) The eye of the three worlds was the Sun[2] from whom sprang the sprouts of all (*families of*) kings. From him (*i.e.*, the Sun) was born by concentration (*manana*), Manu,[3] the first of kings whose name became (*thus*) conformable to (*its*) meaning.

(V. 5.) Great Ikshvâku[4] was born (*as*) his son; of him, in great battles the enemies of gods (*i.e.*, *the dânavas*) were greatly afraid. The three worlds, though completely immersed in the ocean of his spotless fame, (*still*) enjoyed extreme delight.[5]

(V. 6.) (*Then*) came forth his son, the heroic Vikuksh i,[6] who was the husband of the youthful Earth adorned by the girdle (*viz.*,) the waves of all (*surrounding*) oceans, (*and*) whose lotus feet were resplendent by the lustre (*proceeding from*) the diadems of many crowds of bowing kings.

(V. 7.) To him was born as son the king named Purañjaya, whose abundant prowess and heroism were well known and the expansive white parasol of whose blooming fame, having spread over the whole surface of the entire universe, was (*still found to be*) in excess.

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[1] The other letters (*lipi*) which the poet wants to be disclosed to him may possibly here refer to some copper-plate inscriptions of Chôḷas which would give information about their early history.

[2] The *Kaliṅgattu-Paraṇi* introduces the Sun differently. First it mentions Vishṇu from whose navel sprang Brahmâ; from Brahmâ came Marîchî; from him Kâśyapa and Kâśyapa's son was the Sun.

[3] The *Kaliṅgattu-Paraṇi* refers to the story of the calf that was run over by the car of Manu's son and to the spirit of public justice displayed by Manu by condemning his son to death on that account.

[4] According to the *Matsya-Purâṇa*, this king had a set of 114 sons who were ruling the country south of Mêru and another set of 114 sons who were ruling the country north of that mountain; see H. H. Wilson's *Vishṇu-Purâṇa*, p. 359, note 8.

[5] The *Virôdhâbhâsa* brought out in this verse deserves to be noted.

[6] Vikukshi is also called Śaśâda, "the hare-eater", in the Purâṇas. The *Kaliṅgattu-Paraṇi* omits this name and makes Puramjaya, a son of Ikshvâku.

(V. 8.) This mine of prowess, because (*he*) sat upon the hump of Hari (*i.e.*, *Indra*) who had assumed the form of a bull, (*and*) killed in battle the warriors of the enemies of gods, bore on this account the name Kakutstha[1] (*i.e.*, one who sits on the hump).

(V. 9.) (*People*) say that his son Kakshîvat was a king of unopposed power, whose fame was sung by the celestial singers (*gandharva*) in the houses of gods; and the light of the moon (*viz.*,) the reflection of his spotless white parasol, extinguished the fatigue (*of the people*) on the surface of (*this*) earth.[2]

(V. 10.) His son was Aryyamâ, the lord of the earth, who obtained the Lakshmî (*of victory*) by stirring the ocean of his enemy (*forces*) with the churning rod of his mountain (*-like*) arm; (and) whose greatness was pre-eminently extolled.

(V. 11.) In his family was born the king (*named*) Analapratâpa, whose magnanimity was well known in the world, and the fire of whose prowess sprang forth from his tree (*-like*) shoulders[3] rubbing against the bow-string, and destroyed (*his*) enemies.

(V. 12.) The full-moon (*in swelling*) the ocean of his (*i.e.*, Analapratâpa's) family was Vêna, the foremost of kings. His son was king Pṛithu, whose prosperity was great, who was the chief of rulers, (and) who, like heroism incarnate for putting down injustice (*in this world*), came forth (*clad*) in mail, wearing a diadem of gems and holding a bow of matchless strength[4] with the string (*drawn*) and the arrow (*set*) from Vêna's right arm which was churned (*for that purpose*) by chiefs of ascetics.

(V. 14.) In this family was born a king who, having killed the demon Dhundhu of enormous strength, (*bore*) on earth the name Dhundhumâra.[5] This king also (*having become*) the sole resort of virtues, ruled the whole earth.

(V. 15.) In that family was born king Yuvanâśva[6] who had no second (*to him*) in austerity, celebrity, truth and (*other*) good qualities; all people well understood his prowess to be a rampart-wall in protecting the whole world, ever increasing on all sides.

(V. 16.) The son of that (*king*), whose greatness was widespread (*and*) who was respected by (*those*) who were (*themselves*) deserving of respect, was Mândhâtṛi,[7] the master of courage, wisdom, love, prosperity and learning. (*He*), the birth-place of mercy, ruled for a long time the earth as far as the Lôkâlôka mountain[8] as (*if he were*) the embodiment of the protective power itself.

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[1] The same story is narrated in the *Vishṇu-Purâna*. In the *Trêtâ*-age there was a war between the *Dêvas* and the *Asuras*. The former being vanquished at first sought the help of Purañjaya who completely annihilated the *Asuras*. The relationship given here from Sun to Kakutstha is in agreement with the *Vishṇu-Purâṇa*.

[2] *I.e.*, the people who were his subjects had no anxieties or, in other words, were enjoying perfect peace.

[3] Trees produce fire by rubbing against one another.

[4] According to the *Vishṇu-Purâṇa*, Pṛithu held the powerful bow of Mahâdêva called Ajagava.

[5] According to the *Vishṇu-Purâṇa*, Dhundhumâra was the title of Kuvalayâśva, who at the head of his 21,000 sons fought with the demon Dhundhu and defeated him.

[6] According to the *Vishṇu-Purâṇa*, he was the 8th in descent from Dhundhumâra and the second of that name in that family, the first being the great-grand-father of Kuvalayâśva Dhundhumâra.

[7] As here, the *Vishṇu-Purâṇa* also makes him the son of Yuvanâśva. It states that he was born from the right side of his father who had drunk of water endowed with prolific efficacy, that he was nursed by Indra and that he ruled over the seven continental zones.

[8] This is the name of the mountain which is supposed to be beyond the ocean of fresh water and beyond which again is the shell of the mundane egg; see H. H. Wilson's *Vishṇu-Purâṇa*, p. 202 and note 6.

CSL

(V. 17.) Begotten (*of him*) was his son (*known as*) king Muchukunda,[1] who kept (*himself*) awake in the duty of protecting the camp of the army of gods which was attacked by the forces of powerful demons; who was engrossed in the sleep obtained (*as boon*) through the grace of the lord of gods (*i.e.*, Indra) and whose eyes, opening in anger, immediately consumed the crafty demon Kâlayavana and (*thus*) pleased Mukunda (Vishṇu).

(V. 18.) In that family was also born he of immense prosperity who was a store-house of celebrated heroism, whose name was known (*to the world*) as Vaḷabha, who offered up (*his*) enemies as moths to the flames of (*his*) arrows and founded (*the city of*) Vaḷabhî.

(V. 19.) To him was born (*the king*) named Pṛithulâksha,[2] who, at the request of crowds of gods and demons, set whirling in the ocean the huge mountain Mandara for (*the purpose of*) securing nectar.

(V. 20.) To him was born a son (*known as*) Pârthivachûḍâmaṇi, who was a mine of power and who, while Mukunda (Vishṇu) was giving the gods a drink of nectar, destroyed the army of the demons (*who were disturbing*).

(V. 21.) Dîrghabâhu, the foremost of the virtuous and a jewel of that race, then became the paramount sovereign. Learned men say that the *fire* of his prowess *quenched* the grievances of the virtuous.[3]

(V. 22.) He, king Chandrajit, the parental home of the goddess of victory, conquered the unconquerable army of the enemies of gods and (*also*) the Moon who had carried away the wife of his teacher (Bṛihaspati).

(V. 23.) His son Sâṁkṛiti became the emperor at the close of the Kṛita age. That he highly *reddened* (*i.e.*, pleased) the earth with the (*white*) rays of the moon of (*his*) fame is (*indeed*) strange.

(V. 24.) A jewel in that family was the king known as Pañchapa the victorious, who, by the excellence of his body, surpassed the five-arrowed (Cupid) and vied (*in prosperity*) with the lord of the heaven (*i.e.*, Indra).

(V. 25.) In his family was (*born*) Satyavrata[4] who, being ordered by (*his*) father to protect the horse which was let loose for the horse-sacrifice, conquered, by (*virtue of his superior*) strength, Kâśirâja, the king of Vâraṇâśî (*i.e.*, Benares).

(V. 26.) (*Seeing that he*) conquered Rudra in a battle where a multitude of arrows proceeding from the bows of opposite parties struck (*one another*) and produced flames, the assemblage of gods proclaimed "thou art Rudrajit (*the conqueror of Rudra*)."

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[1] The *Kaliṅgattu-Paraṇi* mentions Muchukunda in the words "பொருதுறைத்தலை புகுந்து முசுகுந்தனி மையோர் புரமடங்கலுமோராண்மை செய்துயர்ந்த புகழும்." According to the Purâṇas, Purukutsa, Ambarîsha and Muchukunda were the three sons of Mândhâtṛi born to his wife Bindumatî, the daughter of Śaśabindu. Muchukunda's long sleep and his burning of Kâlayavana on waking up are mentioned in *Vishṇu-Purâṇa*, p. 566f.

[2] The *Vishṇu-Purâṇa* mentions a prince Pṛithulâksha who was eighth in descent from Bali in the line of Aṅga.

[3] Here the words 'fire' and 'quenched' printed in italics are intended to produce the *alaṁkâra* known as *virôdhâbhâsa*.

[4] There was a Satyavrata in the Solar race who had married a Kêkaya princess, a descendant of Uśînara.

(V. 27.) The jewel of that prosperous family was king Śibi,[1] the son of Uśînara, who, out of compassion in protecting the pigeon which was threatened (*to be killed*) by a falcon, gave up attachment for his own body. An ornament in his family was king Marutta,[2] who was famous in (*this*) world. With the riches that were used and left over (*as balance, after the performance*) of his sacrifice, the Pâṇḍavas performed (*their*) sacrifice.

(V. 28.) (*People*) say that Dushyanta was an ornament of the race of this (*king*). His son was Daushyanti (*i.e.*, born of Dushyanta) Bharata.[3] To him was born a son named Chôḷa after whom the Solar race on this earth became illustrious.

(V. 29.) Him (*i.e.*, the king Chôḷa), learned men describe as the generous lord of gods (*i.e.*, Indra) who incarnated on earth (*on seeing that*) the glory of his town (*i.e.*, Amarâvatî) was humbled by the varied and lustrous riches of the Chôḷa country.

(V. 30.) Chôḷavarman's son was Râjakêsarivarman ('the lion among kings') who split asunder with (*his*) nails (*viz.*, crooked knives) the elephants (*viz.*, his enemies) and (*was*) the cage (*wherein resided the goddess*) of prosperity.

(V. 31.) Râjakêsarin's[4] son was king Parakêsarin by whose fire-like anger the enemies' forces were consumed.

(V. 32.) Thenceforward these two names indicative of (*their*) suzerainty were alternately borne by the Chôḷa (*kings*) in the order of their coronation.

(V. 33.) Parakêsarin's son was king Chitraratha; his son (*was*) Chitrâśva; to him (*was born*) king Chitradhanvan.

(V. 34.) Heaps of wealth brought by kings from all quarters (*of the world*) were poured out in front of him and by him in turn (*they were scattered*) instantaneously (*before*) supplicants.

(V. 35.) Having come to know that king Bhagîratha engrossed in penance brought down (*from heaven*) the river of gods (*i.e.*, Gaṅgâ) (*to earth*), this king (*also*) desirous

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[1] He was one of the four sons of Uśînara of the Lunar race. His descendants are called Śaibyas, from which the Tamil Śembiyaṉ may possibly have been derived. The *Kaliṅgattu-Paraṇi* refers to him in the words உடல்கலக்கறவரிந்து தசையிடவனு மோரொருதூலப் புறவொடொக்க நிறைபுக்கவனும். It might be noted that in the *Mahâbhârata* (Vanaparvan, Ch. 132), the incident of the falcon and the pigeon is related in connection with king Uśînara, the father of Śibi.

[2] Marutta was a king of the Solar race, a son of Avikshit who had carried off the daughter of Viśâla, king of Vidiśa (*Mârkaṇḍêya-Purâṇa*). In favour of Marutta his father is said to have abdicated the throne, being stung by the shame of his action. The Aitarêya and Śatapatha-Brâhmaṇas state that Marutta performed splendid *Râjasûya* and *Aśvamêdha* sacrifices using golden utensils and pleased Indra and the Brâhmaṇas, the former with the libations of Sôma juice and the latter with magnificent donations. Marutta, after crowning his son went to the forest where he was slain by Vapushmat. The murder was avenged by Marutta's son Narishyanta, who in his turn killed Vapushmat. The story of the performance of a grand sacrifice by Marutta is related in the *Mahâbhârata* (Âśvamêdhikaparvan, Ch. 10). Here also it is stated that Yudhishṭhira was advised by Vyâsa to perform his *Aśvamêdha* sacrifice with the help of the gold left behind as balance by Marutta.

[3] Dushyanta and his son Bharata are the lineal descendants of Pûru and well-known kings of the Lunar race. Dushyanta married Śakuntalâ and the fourth in descent from his son Bharata was Sâṁkṛiti, whom our plates place so far high up in the list.

[4] The *Kaliṅgattu-Paraṇi* refers to two Râjakêsarins, not a Râjakêsarin and a Parakêsarin as here and in the Leyden plates.

of fame brought her (*i.e.*, Gaṅgâ) to his dominions under the name Kavêrakanyakâ (*i.e.*, Kâvêrî).[1]

(V. 36.) In that family was (*born*) Suraguru[2] who was the hereditary abode of the maiden, the Lakshmî of victory. This king having conquered by his glory the god of Death in his own territory[3] acquired the name Mṛityujit.

(V. 37.) In his race was born king Chitrartha called Vyâghrakêtu[4] from his banner-cloth bearing (*the figure of*) a tiger, who was a store of great heroism and who wore as an ornament on his head the flowers of the *dhâtakî* (*Grislea Tomentosa*).

(V. 38.) The Trêta-*age* having come to a close, a son of this king known as Narêndrapati became the ruler. The diadems of (*subordinate*) kings dropped down their gems; (*because their*) fastenings had become loosened by the constant rolling at his footstool.

(V. 39.) From him was produced the head-jewel of the powerful Solar race, (*king*) Vasu, who was the cause of the destruction of the demons (*and*) who (*known*) by the significant surname of Uparichara[5] moved in any direction he liked in a celestial car which was presented (*to him*) by the lord of gods (*i.e.*, Indra).

(V. 40.) At the end of the Dvâpara(-*age*) was born in the family of this head-jewel of kings a conqueror of all hostile kings named Viśvajit.[6]

(V. 41.) In his race was born Perunatkilli[7] who was the receptacle of all sciences, the abode of (*the goddess of*) Prosperity, who was worshipped by the diadems of all the rulers of the earth which were set with rows of precious gems.

(V. 42.) In this (*king's*) family was born he, the leader of all the lords of the earth, the foremost of the great on account of his virtues, the king who renovated (*the town*

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[1] There is no finite verb in this verse. Either the usual बभूव has to be understood or अवतारयन् must be changed into अवातारयद् which would offend against the metre.

[2] The Tamil poem *Kaliṅgattu-Paraṇi* evidently refers to Suraguru and Mṛityujit as two different kings: Suraguru is first mentioned under the name Surâdhirâja in the words "சுராதிராசன் முதலாக வரு சோழனு-மூனுட் சோழமண்டல மமைத்த பிறகு and then it seems to introduce Mṛityujit in the words 'காலனுக்கிது வழக்கென வுரைத்தவனும்.

[3] Evidently there was no premature death in his kingdom.

[4] The *Kaliṅgattu-Paraṇi* refers to him thus: புலியெனக்கொடியிலிந்திரனை வைத்தவனும் and mentions him not immediately after Mṛityujit but after a king who is stated to have conquered all the worlds (perhaps Viśvajit: புவனியின் மேலீனத் தலகு மிவ்வகிலலோகமுமெலாம் வென்று கொண்டவனு) and himself to have succeeded the king who brought the river Kâvêrî (காவிரிப்புனல் கொணர்ந்தவனும், *i.e.*, Chitradhanvan).

[5] This king, also called Uparichara-Vasu, was a member of the Lunar race and a descendant of Pûru. His story is given in the *Mahâbhârata* (Âdiparvan, Ch. 64), where it is specifically stated that he was presented by Indra with an aerial car made of crystal. The Tamil poem *Kaliṅgattu-Paraṇi* evidently refers to this same king in the passage சுடர்மணித்திரள் விமானமது வான்மிசையுயர்த்தவனும்.

[6] See note above. According to the Purâṇas there was a Viśvajit in the line of Pûru, the fifth in descent from Ajamîḍha.

[7] The *Kaliṅgattu-Paraṇi* refers to him thus: தளவழிக்குகையினில் பொழிலிலத்தின் வழியே தனிநடந் தரசர்தங்கள் மணி கொண்டவனும். The order in which this king and the two others that follow are mentioned, is different in the Leyden grant and the Tamil poem; see *South-Indian Inscriptions*, Vol. II., p. 377, and note 5.

of) Kâñchî with gold, who had established his glorious fame by constructing embankments of the Kâvêrî[1] (*river*) and whom (*people*) called Kalikâla[2] because (*he*) was (*the god of*) Death to the elephants (*kari*) (*of his enemies*) as also to the Kali (*-age*).

(V. 43.) In the family of that (*king*) of extensive glory was born the emperor Kôchchenganṇân who bore on his arm the earth (*extending*) as far as the Lôkâlôka mountain,[3] whose tremulous eyes were as blue as the petal of the blue lily (*and*) the bondage of (*whose*) spider-body[4] was cut off by (*his*) devotion to Śambhu (*i.e.*, *Śiva*) the conqueror of (*the demon*) Tripura.

(V. 44.) In the illustrious family of that (*king*) was born Vijayâlaya of praiseworthy prowess, whose footstool was battered by the diadems in the rush for precedence (*ahamahamikâ*) of kings desirous of prostrating.

(V. 45.) He, the light of the Solar race, took possession of (*the town*)[5] Tañchâpurî (*i.e.*, Tanjore) which was picturesque to the sight, was as beautiful as Alakâ (*the chief town of Kubêra*), had reached the sky (*by its high turrets*) and the white-wash of (*whose*) mansions (*appeared like*) the scented cosmetic (*applied to the body*), just as he would seize (*by the hand*) his own wife who has beautiful eyes, graceful curls, a cloth covering (*her body*), and sandal paste as (*white as*) lime, in order to sport with her.

(V. 46.) Having next consecrated (*there*) (*the image of*) Niśumbhasûdanî[6] whose lotus-feet are worshipped by gods and demons, (*he*) by the grace of that (*goddess*) bore just (*as easily*) as a garland (*the weight of*) the (*whole*) earth resplendent with (*her*) garment of the four oceans.

(V. 47.) (*After him*), (*his*) son king Âdityavarman, the asylum of the wise, a Dhishaṇa (Bṛihaspati) (*in learning*), energetic, always bent upon removing evil and adhering (*himself*) to the path of the righteous, protected the earth.[7]

(V. 48.) The earth having sought refuge under the shadow of his matchless white parasol did not experience on any occasion, the pain caused by the heat (*of misery*).[8]

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[1] If the author of the Tiruvâlaṅgâdu plates meant the construction of the dam or anicut *across* the Kâvêrî, he would not have used the word *taṭa*.

[2] In the Leyden grant and the *Kaliṅgattu-Paraṇi* the form Kalikâla does not occur. In the latter he is described as the king who bestowed on the author of *Paṭṭiṇappâlai* 1,600,000 gold pieces as a reward for that composition. He is also stated to have defeated the Vaḷudi (*i.e.*, Pâṇḍya) and the Uthiya (Chêra) kings, to have destroyed Mukari in the course of his constructing the banks of the Kâvêri and to have conquered Kurumi.

[3] See above, p. 414, note 8.

[4] This is a reference to the story of Kôchchenganṇân related in the *Periyapurâṇam*. The latter in the form of a spider is said to have woven cobwebs over the Śiva-*linga* at Jambukêśvaram (Tiruvâṇaikkâval).

[5] The form Tañchâpurî (in which Tañchâ stands for Tañjâ) appears to have continued down to the Vijayanagara times and we find in the introductory *praśasti* of the kings of that dynasty that king Narasa, the father of Kṛishṇarâya, conquered the Tañcha-râjya, *i.e.*, the Tañja (Tanjore) country; *Epigraphia Indica*, Vol. IX, p. 340.

[6] This temple of the goddess Niśumbhasûdanî does not exist now at Tanjore. But there is a famous shrine of Kâli at the western gate of the fort, which is popularly known as Pachchaikkâḷi and Pavaḷakkâḷi. The annual festivities of the goddess in her double-colored form are celebrated with great devotion, the palace contributing a substantial amount for the conducting of these festivities.

[7] It may be noted that the name Âdityavarman is also here intended to convey the sense of the sun. In this case, for the double *entendre* the latter has to be understood as a supporter of the gods, quick in movements, removing darkness (*dôsha*) and remaining in the sky which is the path of the stars.

[8] This word has to be taken metaphorically here to mean misery. The heat of the sun is not felt in the shade of an umbrella.

(V. 49.) Having conquered in battle the Pallava (*king*) Aparâjita who possessed a brilliant army though (*he was in name*) *aparâjita* (*i.e.*, the unconquered) he (*i.e.*, Âditya) took possession of his (*i.e.*, Aparâjita's) beloved country and thus fulfilled the object (*of his desire*).[1]

(V. 50.) His son was Parântaka (*i.e.*, the destroyer of (*his*) enemies, whose name was full of meaning, who was a bee at the two lotus-feet of Purântaka (*i.e.*, Śiva) and who was as (*it were*) the embodiment of the boundless joy of (*his*) subjects.

(V. 51.) Encircled by the fire of whose prowess the Pâṇḍya king at once entered the sea, as if intent upon quenching that affliction in haste, abandoning (*his*) royal glory and (*his*) hereditary dominion.

(V. 52.) The fire of whose anger after burning (*his*) enemies quenched not in the waters of the sea (*but*) subsided (*only*) by the tears of the wives of the Simhaḷa (*king*) who was cut to pieces and killed by (*his*) weapons.

(V. 53.) He built for Purâri (Śiva), who was before (*this*) on the silver mountain (Kailâsa), a golden house called Dabhra-Sabhâ and (*thus*) put to shame his (*i.e.*, Śiva's) friend, the lord of wealth (Kubêra) by (*his*) immense riches.

(V. 54.) His son Râjâditya defeated Kṛishṇarâja in battle and went to heaven. His brother named Gaṇḍarâditya, whose feet were worshipped by the rows of diadems (*worn on the heads*) of the rulers of the earth, became king.

(V. 55.) [2]Arindama (*i.e.*, *the destroyer of enemies*) bearing indeed a name which was full of meaning, became the best of kings; and dense forests became the abode of kings, who fled from his anger.

(V. 56.) From him was born the king known as Parântaka who received glowing prowess from the sun, profoundness from the ocean, great heroism from Hari (Vishnu) the abode of strength, an incomparable body from Kâma (Cupid), prosperity from Vishṇu and from the moon a splendour pleasant to the eye.

(V. 57.) The mass of people believe this king to be Manu, who, out of love for the (*good*) conduct which was set forth by himself, has come to the earth once again to establish his law which had become lax under the influence of the Kali (*age*).

(V. 58.) While that emperor Sundara was ruling the circle of the earth, the syllable *hâ* (*indicative of sorrow*) was heard by people only in words like *hâra*.[3]

(V. 59.) This (*king*), who was almost (*the god of*) Death to the Kali (*age*), considered the circle of the earth to be a more becoming jewel to (*his*) two serpent-(*like*) shoulders than golden armlets brilliant with flawless stones (*gems*).

(V. 60.) The courtyard about the portals (*of his palace*) was covered with the dust of gold-pieces which (*having*) dropped down during the great confusion (*ensuing on the occasion*) of (*the giving away of*) unlimited charities, were crushed to powder by the hoofs of horses.

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[1] The *Virôdhâbhâsa-alaṁkâra* is also hinted here; the *virôdha* appears in his considering himself *kṛiti* (*virtuous*) even after taking into his possession the enemy's wife (*dayitâ*).

[2] Arindama's relation to Gaṇḍarâditya is not mentioned in the verse. But the Leyden grant clearly states that Râjâditya, Gaṇḍarâditya and Ariñjaya (or Arindama) were the three sons of Parântaka.

[3] *I.e.*, the people had no occasion to experience sorrow.

(V. 61.) His son Aruṇmoḷivarmâ[1] was born (*like another*) Murâri (Vishṇu) supporting on his two arms, long like the *prâsa* (*weapon*), the glorious (*goddess*) Śrî (Lakshmî) who closely embraced the whole of (*his*) body, and bearing on the palms (*of his hands*), the *śaṅkha* and *chakra* in the form of auspicious marks.

(V. 62.) The eyes of people fully delighted in the extraordinary moon (*viz.*, his body) (*which maintained*) great pure lustre in *both* the fortnights (*paksha*) [*or* was of pure descent on both sides (*maternally and paternally*)] and presented a very big (*i.e., complete*), orb (*always*) [*or* had an extensive kingdom to rule].

(V. 63.) The Nâga-women danced on the occasion of the birth of this emperor saying "this (*king*) in all probability shall relieve our husband (*i.e.*, Âdiśêsha) of the weight of the earth on his head."

(V. 64.) King Sundara-Chôḷa of great prowess went to heaven, requested (*as it were*) by the assemblage of gods to protect (*it*) immediately from the attack of the armies of demons and demi-gods.

(V. 65.) "I am determined to follow my lord Sundara (*i.e.*, the beautiful) before (*he*) is coveted by the celestial damsels," so saying zealously, his devoted queen the glorious Vânavaṇmahâdêvî, a very Arundhatî in (*her*)-manifold good qualities, abandoned her own people[2] and followed him as [night] the day to heaven, afraid as it were of the allurement (*of her husband*) by celestial nymphs and (*desirous consequently of*) being near (*him*) even there.

(V. 67.) After him, his son named Âditya ruled the earth. He, who excelled the mind-born (Cupid) in his (*superior*) beauty, killed the Pâṇḍya king in battle.

(V. 68.) Having deposited in his (*capital*) town the lofty pillar of victory (*viz.*,) the head of the Pâṇḍya king, Âditya disappeared (*from this world*) with a desire to see heaven.

(V. 69.) (*Though*) requested by the subjects (*to occupy the Chôḷa throne*), in order to destroy the persistently blinding darkness of the powerful Kali (*age*), Aruṇmoḷivarman who understood the essence of royal conduct, desired not the kingdom for himself even in (*his*) mind, while his paternal uncle coveted his (*i.e.*, Aruṇmoḷivarman's) dominions.

(V. 70.) Having ascertained by the marks (*on his body*) that Aruṇmoḷi was the lotus-eyed (Vishṇu) himself, the able protector of the three worlds that had incarnated (*on earth*), Madhurântaka installed him in the office of heir-apparent, and (*himself*) bore the burden of (*ruling*) the earth.

(V. 71.) Applying (*his*) mind to (*the devotion of*) Śarva (Śiva), utilising (*his*) wealth in the act of performing His worship, (*employing*) all (*his*) retinue in the construction of houses (*i.e., temples*) for Him, and directing (*his*) subjects to (*regularly*) perform His festive processions, (*showing his*) wrath (*only*) in the killing of enemies and (*distributing his*) riches among virtuous Brâhmaṇas, that king (Madhurântaka) bore on (*his*) broad shoulder, the (*weight of the*) earth.

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[1] The form Aruṇmoḷivarmâ, though correctly used, has to be read as Arumoḷivarmâ in order to suit the metre. The literal meaning of Aruṇmoḷi (Aruḷmoḷi) is the 'benevolent-tongued.'

[2] Here is a clear reference to *Satî* performed by a Chôḷa queen. The special mention of the phrase 'abandoning her own people' in this verse agrees with one of the well-known rules of this ceremony in which the *Satî* is requested by her people not to enter the fire which, however, she refuses; see *Epigraphia Indica*, Vol. VI., p. 218, v. 16f.

(V. 72.) Aruṇmoḷivarman was himself then[1] installed in the administration of the kingdom (*as if*) to wash away the stain of the earth caused by the Kali (*-age*) of his body (*bathed* by the water *during the ceremony of installation*); and the ends of the quarters heavily roared with the tumultuous sounds of the war-drums, rows of bells and bugles, kettle drums, tambourines and conches.

(V. 73.) (*Surely*) the milky ocean formed itself into a circle in the shape of (*his*) white parasol in the sky and came to see his (*own*) daughter Śrî (Lakshmî) resting on the chest of this (*king*).

(V. 74.) Indeed! the ladies of (*the lords of*) the quarters, who were taken captives during the *digvijaya* (*i.e.*, the conquest of the quarters), rendered (*their*) service to this victorious monarch with chowries (*made*) of (*his*) fame, lustrous as the shining moon-beams.

(V. 75.) Although, in the *tulâbhâra* (*ceremony*), the king was weighed against gold-pieces in the scales (*tulâ*), he was still (*found*) *a-tula* (*i.e.*, unequalled). (*Hence*), it is difficult to comprehend the greatness of the great.

(V. 76.) This king—a pile of matchless prosperity, majesty, learning, strength of arm, prowess, heroism and courage—invaded and conquered in order, (*all*) the quarters commencing with the direction of Triśaṅku (*i.e.*, the south).

(V. 77.) The moon as if to afford protection to the Pâṇḍya king born in his own family, and thinking (*unto himself*) "I am also a *râja* (*king*)," became the white parasol of this (*king*) who was intent upon conquering that (*southern*) quarter.

(V. 78.) (*King*) Amarabhujaṅga being seized, (*other*) dissolute kings, whose rule was secretly mischievous, being much afraid of him at heart, wished to hide (*themselves*) somewhere (*just like serpents with sliding crooked bodies*).

(V. 79.) The commandant of (*this*) ornament of the Solar race, the hereditary home of (*the goddess of*) victory, captured (*the town of*) Viḷinda whose moat was the sea, whose extensive ramparts were glorious and high (*and*) which was impregnable to the enemy warriors.

(V. 80.) The lord of the Râghavas (*i.e.*, Râma) constructing a bridge across the water of the ocean with (*the assistance of*) able monkeys, killed with great difficulty the king of Laṅkâ (*i.e.*, Râvana) with sharp-edged arrows; (*but*), this terrible General of that (*king* Aruṇmoḷivarman) crossed the ocean by ships and burnt the Lord of Laṅkâ (Ceylon). Hence Râma is (*surely*) surpassed by this (Chôḷa General).

(V. 81.) This is strange that though Satyâśraya fled to avoid misery from the attack of his (*i.e.*, Aruṇmoḷivarman's) ocean-like army (*still*) misery found a (*permanent*) abode in him. But this is not strange, that his flight is due to (*i.e.*, is *the result of his*) birth from Taila.[2]

(V. 82.) "Since Râjarâja, an expert in war, of the (*same*) name as myself, has been killed by a powerful club, I shall, therefore, kill that Andhra (*king*) called Bhîma though (*he may be*) faultless." So saying he (Aruṇmoḷivarman) killed him (*i.e.*, Bhîma) with a mace.

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[1] Perhaps we have to understand that Aruṇmoḷivarman was installed after the death of Madhurântaka, though this is not specifically stated in the verse.

[2] *Taila* also means oil and it is natural for a liquid to flow or run. Here the word प्रभाव which suits the metre, appears to be used in the sense of प्रभव.

(V. 83.) Having conquered the country,—the creation of Râma (*i.e.*, Paraśurâma) whose beloved vow was to annihilate the whole of the Kshatra (*race*),—(*the country*) which was adorned with pious people, was matchless and inaccessible on account of the mountains and the ocean, he caused abundant joy to all kings that held a bow (*in their hands*), (*and made*) his commands shine on the rows of the diadems of all rulers of the earth.

(V. 84.) Having subdued in battle the Gaṅga, Kalinga, Vaṅga, Magadha, Âraṭṭa,[1] Oḍḍa, Saurâshṭra, Châḷukya and other kings, and having received homage from them, the glorious Râjarâja—a rising sun in opening the groups of lotuses, *viz.*, the faces of crowds of learned men, ruled the earth whose girdle is the water of all oceans.

(V. 85.) To this ruler of men was born a son, Madhurântaka, whose limbs bore all the (*distinguishing*) marks of earth-rulers, who resembled a different Manmatha (*mind-born*) who had defied the angry roar of Hara (*Śiva*).[2]

(V. 86.) Wonder! While he of great prowess, was protecting this earth ever following the ways of the good, the eyes of his wives openly transgressed the path (*laid down by*) the *śruti* (*i.e., the Vêdas*).[3]

(V. 87.) The fierce Sun, *viz.*, the prowess of Madhurântaka, stood pervading the whole space (*comprised*) within the circuit of the quarters. It is strange that (*this Sun*) reduced to ashes all the kings who stood aloof (*from him*) (*i.e.*, those who were his enemies) but relieved the affliction of all kings who were near (*i.e.*, those who sought refuge in him).

(V. 88.) Strange it is that the disc of the moon (*râja-maṇḍala, i.e.*, the circle of kings) setting in the waters of the ocean of his sword, does not rise (*again*). This is still more strange that (*subsequently*) it (*i.e.*, the disc of the moon) continues to remain in the sky with (*its*) brilliant lustre.[4]

(V. 89.) (*This*) famous (*and*) heroic lord of men intent upon doing meritorious deeds with large quantities of money acquired by (*the strength of*) his own arm, turned his attention to the conquest of the quarters (*digvijaya*), backed up by a powerful army.

(V. 90.) Accordingly, he the unequalled king Uttama-Chôḷa first started to the (*southern*) quarter marked by (*the asterism*) Triśaṅku, with a desire to conquer the Pâṇḍya king, after having arranged for the protection of his own capital.

(V. 91.) The commander of forces (*daṇḍanâtha*) of this crest-jewel of the Solar race (*i.e.*, Madhurântaka), struck the Pâṇḍya king who had a powerful army. (*And* the Pâṇḍya leaving his own country which was the residence of (*the sage*) Agastya, from fear (*of* Madhurântaka), sought refuge in the Malaya hill.

(V. 92.) (*Then*) the politic son of Râjarâja took possession of the lustrous pure pearls which looked like the seeds (*out of which grew*) the spotless fame of the Pâṇḍya king.

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[1] The name Âraṭṭa is not found in the Topographical list of the *Bṛihatsamhitâ*. In the later Vijayanagara inscriptions this name is mentioned side by side with Magadha among the countries that paid homage to the kings of that dynasty, and has been invariably translated as Raṭṭa; see *e.g.*, *Epigraphia Indica*, Vol. IV, p. 270, and Vol. XI, p. 328.

[2] The *Paurâṇa* Manmatha became the victim of the angry roar of Hara, being reduced to ashes by the fire of his third eye.

[3] *I.e.*, their big eyes extended beyond their ears (*śruti*). Broad eyes are considered by the Indian poets as a mark of beauty.

[4] The purport of the stanza is that his enemy kings coming into contact with his sword do not rise again, *i.e.*, they die. After death they remain in the sky with brilliant bodies of gods. The strangeness in the first instance consists in the fact that contrary to expectations the disc of the moon that *sets* does not *rise* again; it is still more strange that what does not even *rise* shines brilliantly in the (*middle of the*) sky.

(V. 93.) Having placed there his own son, the glorious Chôḷa-Pâṇḍya, for the protection of his (*i.e.*, the Pâṇḍya's) country, the light of the Solar race started for the conquest of the western region.

(V. 94.) Having heard of the humiliation which the rulers of the earth were subjected to by (*the sage*) Bhârgava (*i.e.*, Paraśurama) on the battlefield, (*and*) not being able to meet him (*i.e.*, Bhârgava) (*in battle*) on earth, that proud king (Madhurântaka) set his mind upon conquering the country called after him.

(V. 95.) Excepting, Paramêśvara[1] (*Śiva*) who else in this (*world*) could even contemplate in his mind to humiliate that country which is protected by the glory of (Bhârgava) the crest-jewel of the Bhṛigu-race and which since then (*i.e.*, the time of Bhârgava) has not been injured by enemies?

(V. 96.) Madhurântaka fearlessly crossed the Sahya (*mountain*) (*and*) immediately) attacked the lord of the Kêraḷa (*country*) together with his forces. Then a fierce battle took place which wrought ruin upon (*several*) kings.

(V. 97.) Having conquered the Kêraḷa king and having annihilated the country protected by the austerities of the chief of the Bhṛigus, that prince, the abode of prosperity, turned towards his own capital (*which looked*) as if (*it were*) dancing (*in joy*) with (*its upraised*) hands, *viz.*, brilliant fluttering flag-cloths and whispering welcome by (*its*) sweetly (*jingling*) waist-belts of (*damsels*) with unsteady eyes.

(V. 98.) Then the great king, a light in the lineage of Śibi, started for the conquest of the region of Vaiśravaṇa (Kubêra) (*i.e.*, the North), of which the triple (ash-) mark (*on the forehead*) is the silver mountain (*and*) where Śiva is residing on the Kailâsa (*mountain*).

(V. 99.) Having appointed his own son the glorious Chôḷa-Pâṇḍya to protect the western country, he the very god of Death (Kâla) to the Taila-family (*i.e.*, the Western Châḷukyas) entered (*the town of*) Kâñchî, which was like the waist-band (*kâñchî*) of the goddess-earth.

(V. 100.) Observing that the lord of the Châḷukyas, king Jayasiṁha was the seat of the (*sinful*) Kali (*-age*), Râjêndra-Chôḷa — himself the destroyer of the Kali- (*age*) — started first to conquer him (*i.e.*, Jayasiṁha) alone.

(V. 101.) It may be no wonder that the *fire* of his anger burst into a flame as it came into contact with the descendant of Taila.[2] This is (*more*) strange that it consumed the enemy-fuel, having crossed the great waters of the ocean.[3]

(V. 102.) While this king with anger was engaged in vanquishing Jayasiṁha-râja, very strangely (*indeed*), the fire of grief of the Raṭṭa ladies burst into a flame, washed by the tears (*trickling*) from (*their*) eyes.

(V. 103.) The sides of the ample breasts of the ladies of the Raṭṭa king who was cut to pieces by his fierce General, (*though rendered*) destitute of ornaments (*on account of their widowhood*) (*nevertheless*) became brilliant and beautiful as before with shining pearls, *viz.*, the drops of their tears.

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[1] The word also means the great lord. Perhaps Râjêndra-Chôḷa held the special title *Paramêśvara*.

[2] *Taila-santati* also means 'quantity of oil.'

[3] This statement of Râjêndra-Chôḷa's anger crossing the oceans need not be taken in connection with the conquest of the Châḷukyas between whom and the Chôḷa invaders there was no ocean intervening. The poet evidently had in his mind the oversea campaigns of Râjêndra-Chôḷa.

(V. 104.) The forces of Chôḷêndrasiṁha and Jayasiṁha fought an intensive battle, each (*side*) kindling the anger of the other, wherein the fire generated by the tusks of huge infuriated elephants dashing (*against each other*), burnt all the banners.

(V. 105.) That lord of Raṭṭarâshṭra (*i.e.*, Jayasiṁha) in order to escape from the fire of the terrible rage of the ornament of the Solar race (*i.e.*, Râjêndra-Chôḷa) took to his heels with fear, abandoning all (*his*) family riches and reputation.

(V. 106.) Afraid of the anger of the ornament of the Vaḷabha race (*i.e.*, of Râjêndra-Chôḷa) to whom fame was dear, the rest of the enemy's forces quickly sought refuge in forests and mountain-caves as did (*also*) the dust (*raised by*) his (*i.e.*, Râjêndra-Chôḷa's) (*pursuing*) army.

(V. 107.) The army of Raṭṭarâja hemmed in on all sides by the continuous downpour of arrows, (*and*) beleaguered by the heroes in the army of the ornament of the Solar race, was (*completely*) destroyed just as a range of clouds tossed about by the force of furious winds.

(V. 108.) Having defeated Raṭṭarâja with (*his*) forces, the son of Râjarâja, well-versed in polity and attended by all his numerous virtues such as courage, prowess and victory, got (*back*) to (*his*) (*capital*) town.

(V. 109.) This light of the Solar race, laughing at Bhagîratha who had brought down the Gaṅgâ (*to the earth from heaven*) by the power of (*his*) austerities, wished to sanctify his own country with the waters of the Gaṅgâ (*i.e.*, *the river* Ganges) *carried thither* through the strength of (*his*) arm.

(V. 110.) Accordingly (*he*) ordered the commander of the army who had powerful battalions (*under his control*), who was the resort of heroism (*and*) the foremost of diplomats,—to subdue the enemy kings occupying (*the country on*) the banks of that (*river*).

(V. 111.) Before him, as from the slopes of the Himalayas, marched a very large army like the tremendous volume of the waters of the Gaṅgâ with wavy rows of moving horses, causing all the quarters to resound with its confused clamour.

(V. 112.) The van of his army crossed the rivers by way of bridges formed by herds of elephants. The rest of the army (*crossed the same*) on foot, (*because*) the waters in the meantime had dried up being used by elephants, horses and men.

(V. 113.) The soldiers of Vikrama-Chôḷa having reached the points of the compass (*first*) by the dust raised by crowds of elephants, horses and foot-men, quickly entered (*next*) the country of hostile kings.

(V. 114.) That general of the ornament of the Solar race first conquered Indraratha (*and*) captured the country of that jewel of the Lunar race who met him (*on the battlefield*) with very powerful elephants, horses and innumerable foot-soldiers.

(V. 115.) The white parasol of that king, the jewel of the Lunar race, fell (*to the ground*) its (*supporting*) staff and top being cut (*asunder*) in battle by sharp arrows, as if the disc of the moon (*fell*), distressed by the defeat (*of her descendant*).

(V. 116.) Then having robbed Raṇaśûra of his prosperity he entered the extensive dominions of Dharmapâla. (*And*) conquering him too, this General of the king of Śibis (*i.e.*, of Râjêndra-Chôḷa) reached the celestial river (*Gaṅgâ*).

(V. 117.) The *daṇḍanâyaka* then immediately got the most sacred waters of that (*river*) carried to his master Madhurântaka by the subjugated chiefs on the banks of that (Gaṅgâ *river*).

(V. 118.) (*Meantime*) Râjêndra-Chôḷa (*himself*) with a desire to conquer (*enemy kings*) reached the river Gôdâvarî and by the scented cosmetics on his body (*washed away*) during a playful bath in the waters (*of that river*) caused her (*i.e.*, the Gôdâvarî *river*) to be suspected (*of enjoyment with a stranger*) by the lord of rivers (*i.e.*, *the ocean*).[1]

(V. 119.) The powerful General had (*just then*) got the waters of the Gaṅgâ carried to his master (Râjêndra-Chôḷa), after having defeated Mahîpâla and having taken possession of his fame, splendour and precious gems.

(V. 120.) The heroic king killed in battle (*the lord of*) Oḍḍa who was carrying on the orders of the king of the Kali (-*age*),[2] together with (*his*) younger brother and (*his*) army and then forcibly took possession of (*his*) rutting elephants.

(V. 121.) There, the king with his own hand (*and*) from the (*back of the*) elephant mounted by himself, killed a mad elephant that ran at him with its trunk raised.

(V. 122.) He (*then*) entered his own (*capital*) town, which by its prosperity despised all the merits of the abode of the gods,—his lotus feet (*all along*) being worshipped by the kings of high birth who had been subdued (*by him*).

(V. 123.) Having conquered Kaṭâha with (*the help of*) his valiant forces that had crossed the ocean, (*and*) having made all kings bow down (*before him*) this (*king*) (Râjêndra-Chôḷa) protected the whole earth for a long time.

(V. 124.) (*This*) lord constructed in his own dominions as a pillar of victory (*a tank*) known by repute as Chôḷagaṅgam which was composed of the waters of the Ganges.

(V. 125.) This glorious and highly prosperous king Madhurântaka staying in the town called śrî-Muḍigoṇḍachôḷapura, deputed with pleasure the illustrious and virtuous Jananâtha, the son of Râma, in the sixth year (*of his reign*), (*ordering*) him to have the prosperous village of Paḷayûr granted to the enemy of (*the demon*) Andhaka (*i.e.*, *Śiva*).

(V. 126.) Wise men call him (*i.e.*, Jananâtha) who was the chief of the learned, a Dhishaṇa (*Bṛihaspati*) come down (*to the earth*) from heaven in order to establish in the world once again the path of righteousness (*set up*) by him (*before*), (*but*) which was (*now*) tottering under the force of the Kali (-*age*).

(V. 127.) He was the minister of the glorious (*king*) Madhurântaka, as Bṛihaspati (*is*) of Śakra (*Indra*), the foremost of the learned who directed his intelligence to go always along the path of virtue, who was the crest-jewel of the Châḷukyas (*Châḷukyachûḍâmaṇi*), who (*like*) the rising sun, caused the groups of the lotus (-*like*) faces of all learned men to bloom (*with joy*), (*and*) who was the storehouse of virtues and the birth-place of compassion.

(V. 128.) That son of Râma (*i.e.*, Jananâtha) gave this village to the god of gods Śaṅkara, the enemy of the (*three*) cities, known by name Ammayyappa who had his abode in (*the village*) called Purâṇagrâma (*i.e.*, Paḷayaṇûr in Tamil) which was the ornament of Jayaṅgoṇḍa-chôḷamaṇḍala and was situated within (*the district*) Pâśchâtyagiri.

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[1] This poetic idea of the lord of rivers suspecting Gôdâvarî must have been borrowed from the *Raghuvaṁśa* where in Canto. IV, verse 45, Raghu is stated to have similarly caused the river Kâvêrî to be suspected by the ocean.

[2] *I.e.*, who was following vicious ways.

(V. 130.) The village Simhaḷântaka-chaturvêdimaṅgala formed the boundary of that (*village*) on the east, south and front.

(V. 131.) (*The village*) known as Nityavinôda-chaturvêdimaṅgala was the boundary of (*this*) village called Tiruvâlaṅgâḍ[u], on its back-side (*i.e.*, *west*).

(V. 132.) The royal order (*śrîmukha*) was written by Uttamachôḷa-Tamiḻadaraiya. Tirukkâḷatti Pichcha made the request (*vijñapti*), in this (*grant*). The wise and illustrious Araṇêṟi, the son of Mâyâna, a full-moon (*in gladdening*) the ocean, *viz.*, the village named Maṅgalavâyil, born of the fourth-caste (*chaturthânvaya*), which was pure on either side (*i.e.*, both on the paternal and the maternal), did, under orders of Jananâtha (*the rest of*) the business, such as, the taking round of the female elephant (*kariṇi-bhramaṇa*), *etc.*

(V. 136.) The learned poet Nârâyaṇa, son of Śaṅkara (*and*) a devotee of the Enemy of (*the demon*) Mura (*i.e.*, Vishṇu), composed this grant.

(V. 137.) May Râjêndra-Chôḷa be victorious all over the earth, whose many gem (-*like*) virtues step beyond the bounds of the egg of the three worlds; (*the number of*) whose enemies is not sufficiently (*large*) for the (*full*) display of (*his*) splendid heroism; who (*like*) an ocean is the birth-place of all innumerable gem (*-like*) virtues; for (*the grasp of*) whose intelligence sciences (*as they now exist*) are limited (*in number*); who being solicited gives to the crowd of supplicants super-abundant wealth; and who is the birth-place of prosperity!

Translation of the detached Tamil inscription on plate X.

(Line 1.) Kônêri-inmai-koṇḍâṉ[1] staying in the Śaṇi-*maṇḍapa* of Muḍigoṇḍaśôḻapuram:—in the sixth year and one hundred and twentieth day of Our *reign*, Mahâdêva-Piḍâraṉ having requested Us to grant a *dêvadâna* to (*the goddess*) Ammai-Nâchchiyâr in the temple of the lord Tiruvâlaṅgâḍuḍaiyâr at Paḻaiyaṉûr in Paḻaiyaṉûr-nâḍu, (*a subdivision*) of Maṇaviṟkôṭṭam in Jayaṅgoṇḍa-śôḻamaṇḍalam, We gave as a tax-free *dêvadâna* land of the god (திருகாமக்காணி), twenty-five and a half *vêḷi* of land consisting of fourteen and a half (*vêḷi*) of land in Ammaiśêri, (*a village*) in Kîḻ-Kaṟṟiyûr-nâḍu, (*a subdivision*) of Îkkâṭṭu-kôṭṭam, including wet, dry and *nattam* (*lands*); and of eleven (*vêḷi*) of land in Śêṭṭamaṅgalam including *nattam*, river-bed and dry (*lands*), to (*the goddess* -Ammai-Nâchchiyâr, having removed from this day the old name and the previous owners (*of these lands*).

(L. 16.) We (*further*) ordered that it may thus be entered in the registers, engraved on copper and written on stone. For this statement (*of Ours*), (*this is*) the writing (*i.e.*, *the signature*) of Our Secretary (ஓலை எழுதும்) Kaṟṟaḷi *alias* Uttamaśôḻa Tamiḻadaraiyaṉ of Tuḷâr, (*a village*) in Tiruvaḷundûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu.

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[1] This term occurs in the different forms கோநேரின்மை கொண்டான், கோநேரான்மை கொண்டான், கோநேரிம்மை கொண்டான், கோனேரிமேல் கொண்டான், கோநேர்மை கொண்டான் and கோநேரான் இன்மை கொண்டான், sometimes independently and sometimes in continuation of the name of the king with whom the grant is connected. Its meaning as a title has been discussed by Dr. Hultzsch in Vol. II. above, p. 110. A further interpretation in the light of similar phraseology occurring in Sanskrit inscriptions is given by Mr. Venkayya in his *Annual Report on Epigraphy* for 1907, p. 71. As the term mostly occurs in subsidiary records coming immediately after the main record of a king either in one and the same inscription or in different inscriptions of one king grouped together on the same wall of a temple, it looks as if the term was meant to be one of high respect with which the king (once mentioned) was to be introduced. The correct form appears to be கோநேரின்மை கொண்டான் "the unmatched among kings."

TRANSLATION OF THE TAMIL TEXT OF THE MAIN RECORD.

(Line 1.) Hail! Prosperity! (*This is the order*) of Kônêrinmaikoṇḍâṉ to the headmen of districts (*nâṭṭâr*), the headmen of *brahmadêya* (villages), and the residents of villages (ஊராகளிவராள்) and towns (நகரங்களிவராள்) including *dêvadâna*, *pallichchanda*, *kaṇimuṟṟûṭṭu*, *veṭṭippêṟṟu*, and old *aṟachchâlâbhôga*, in Mêlmalai Paḷaiyaṉûr-nâḍu of Jayaṅgoṇḍa-śôḷamaṇḍalam. In the sixth year and the eighty-eighth day of Our (*reign*), when We were in the secret apartment (*maṟaividam*) on the southern side of the upper storey (*called*) Madurântakadêvaṉ within our palace at Mudigoṇḍaśôḷapuram, (*it being decided*) to give to the members of the assembly of Śiṅgaḷântakachaturvêdimaṅgalam, in Naḍuvilmalai-Perumûr-nâḍu, a village in exchange for Paḷaiyaṉûr in Mêlmalai-Paḷaiyaṉûr-nâḍu which was a *brahmadêya* of the assembly of this Śiṅgaḷântaka-chaturvêdimaṅgalam, We ordered that this Paḷaiyaṉûr be (*now*) separated; that the gold, *viz.*, five hundred and ninety-eight *kaḷaṉju* and one *kuṉṟi* (*hitherto*), levied as tax from this village and from Śiṅgaḷântaka-chaturvêdimaṅgalam together, shall, from the sixth year, be deducted from the said Śiṅgaḷântaka-chaturvêdimaṅgalam; that this village (*i.e.*, Paḷaiyaṉûr) shall discontinue being a *brahmadêya*, from the (*said*) sixth year (*and*) (*thus*) ceasing to be a *brahmadêya* it shall become *veḷḷâṉ-vagai* (cultivators' portion); that this village not making the payment of taxes in the manner in which the villages which are *veḷḷâṉ-vagai* pay, shall, (*however*) pay year after year from the sixth year as permanent tax (*niṉṟiṟai*) three thousand two hundred and eighty-eight *kalam*, seven *kuṟuṇi* and five *nâḻi* of paddy and one hundred and ninety-three *kaḷaṉju*, (one) *mañjâḍi* and one *mâ* of gold as paid before by this village inclusive of *palli*; and that it shall be so taxed and entered in the accounts.

(L. 26.) Our (chief) executive officers (*karumamârâyum*), Udayadivâkaraṉ Tillaiyâḻi *alias* Râjarâja-Mûvêndavêḷâṉ of Kâñchivâyil in Pêrâvûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu and Mâṇikkaṉ Eḍuttapâdam *alias* Śôḷamûvêndavêḷâṉ of Têvaṉguḍi in this (*same*) *nâḍu*; the arbitrators (*naḍuvirukkum*) Kandâḍai Tiruveṇkâḍa-bhaṭṭaṉ of śrî-Vîranârâyaṇa-chaturvêdimaṅgalam, a free village in Râjêndrasiṁhavaḷanâḍu and Narâkkaṉ-Mârâyaṉ Janaṉâthaṉ *alias* Râjêndraśôḷa-Brahmâdhirâjaṉ of Kêraḷântaka-chaturvêdimaṅgalam in Veṉṉâḍu, (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu having informed that Our written (order) be entered in the account books just as (*it*) has been signed and issued by our Secretaries (*Ôlai-nâyagam*) Îrâyiravaṉ Pallavayaṉ *alias* Uttamaśôḷa-Pallavaraiyaṉ of Araiśûr in Pâmbuṇi-kûṟṟam (*a subdivision*) of Nittavinôdavaḷanâḍu, Kṛishṇaṉ Râmaṉ *alias* Râjêndraśôḷa-Brahmamârâyaṉ of Kêraḷântaka-chaturvêdimaṅgalam in Veṉṉâḍu (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu, Araiyaṉ Śîkaṇḍaṉ *alias* Mîṇavaṉ-Mûvêndavêḷâṉ the headman of Kuṟumbil in Ambar-nâḍu (*a subdivision*) of this (*same*) *nâḍu* and Dvêdaigômapurattu Dâmôdara-bhaṭṭaṉ of Kaḍalaṅguḍi in Kuṟukkai-nâḍu (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, on (*the strength of*) the letter of Nârâyaṇaṉ Kaṟṟaḷi *alias* Uttamaśôḷa Tamiḻadaraiyaṉ of Tuḷâr in Tiruvaḷundûr-nâḍu (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu who writes our orders; and our (chief) executive officers Tattaṉ Śêndaṉ *alias* Râjêndraśôḷa-Aṉukkappallavaraiyaṉ, the headman of Vayalûr in Veṉṉâḍu (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu Vêḷâṉ Kûttaṉ *alias* Irumaḍiśôḷa Viḻupparaiyaṉ of Ûrikuḍi in Iṅgaṇâḍu (*a subdivision*) of Arumoḻidêva-vaḷanâḍu and Kâḍaṉ Karuṇâkaraṉ *alias*

Abhimânamêru-Mûvêndavêlân of Tîyaṇkuḍi in Tiruvârûr-kûṟṟam (*a subdivision*) of Kshatriyaśikhâmaṇi-valanâḍu having supported what has been already said by the above persons—

(L. 49.) in the sixth year and the ninetieth day of Our (*reign*), Vêṭchikilân Śôlai Kumaraṇ, (*a resident*) of the city of Kachchippêḍu in Eyil-nâḍu, (*a subdivision*) of Eyiṟ-kôṭṭam (which was a district) of Jayaṅgoṇḍaśôḷa-maṇḍalam and Mûrtti-Vîdiviḍaṅgaṇ of Kachchiram in Ârvala-kûṟṟam, (*a subdivision*) of Arumoḷidêva-valanâḍu, who belong to the department of taxes (*puravuvari tinaikkaḷam*); the *varippottagam* (*officer*) Pagavaṇ Aṅgi of Kachchiram in Ârvala-kûṟṟam, (*a subdivision*) of Arumoḷidêva-valanâḍu; the *mugavetti* (*officer*) Teṟṟi Veṇkâḍaṇ of Âlaṅguḍi; the *varippottagakkaṇakku* (*officers*) Dâmôdiraṇ Śîrâḷaṇ of Tugavûr and Karumâṇikkaṇ Śaṟpaṇ; the *vâriyiliḍu* (*officer*) Śûlapâṇi Arumoḷi of Kônûr in Kândâna-nâḍu, (*a sub division*) of Râjarâja-valanâḍu; the *paṭṭôlai* (*officers*) Vâmana-Narâyaṇaṇ of Eyiṇûr in Marugal-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-valanâḍu, Mâṇaṇ Kambaṇ, the headman of Vallam and Âchchaṇ Aṅgâḍi of Ulakkaiyûr; and the *kîḻmugavetti* (*officers*) Dêvaḍi Kamalaṇ, Aiyâraṇ Dêvargaṇḍaṇ and Kûttâḍi Nânûṟṟuvaṇ, being present the following entries were made:—

"Paḷaiyaṇûr in Mêṇmalai-Paḷaiyaṇûr-nâḍu has become a *veḷḷâṉ-vagai* village from the sixth year (*of reign*), having (*thence*) ceased to be a *brahmadêya* of the assembly of Śiṅgaḷântaka-chaturvêḍimaṅgalam in Naḍuviṇmalai-Perumûr-nâḍu. On the day when We were in the private apartment on the southern side of the upper storey (*karumâḷigai*) (*called*) Madurântakadêvaṇ within our palace at Muḍigoṇḍaśôḷapuram, We declared that this Paḷaiyaṇûr in Mêl-malai-Paḷaiyaṇûr-nâḍu, (*a subdivision*) of Jayaṅgoṇḍa-śôḷamaṇḍalam should from the (*said*) sixth year cease to be *veḷḷâṉ-vagai* and that the tax fixed for this village (Paḷaiyaṇûr) including *palli*, *viz.*, three thousand two hundred and eighty-eight *kalam*, seven *kuṟuṇi* and five *nâḻi* of paddy and one hundred and ninety-three *kaḻañju*, (*one*) *mañjâḍi* and one *mâ* of gold should, from the (*said*) sixth year be the permanently settled tax payable year after year (*by the village*) to meet the requirements of this Mahâ-dêva of Paḷaiyaṇûr-Tiruvâḷaṅgâḍu and that it should be (*so*) registered in the account books as a *dêvadâna*.

"Our executive officers Udaiyadivâkaraṇ Tillaiyâḷi *alias* Râjarâja-Mûvêndavêḷâṉ of Kâñchivâyil in Pêrâvûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâr-valanâḍu and Mâṇikkaṇ Eḍuttapâḍam *alias* Śôḷamûvêndavêḷâṉ of Dêvaṇkuḍi in the (*same*) *nâḍu*; and the arbitrators Kandâḍai Tiruveṇkâḍa-bhaṭṭaṇ of śrî Vîranârâyaṇa-chaturvêḍimaṅgalam (*which was*) a free village in Râjêndraśiṅga-valanâḍu and Narâkkaṇ-Mârâyaṇ Janaṇâthaṇ *alias* Râjêndraśôḷa-Brahmâdhirâjaṇ of Kêraḷântaka-chaturvêḍimaṅgalam in Veṇṇâḍu, (*a subdivision*) of Uyyakkoṇḍâr-valanâḍu, having informed that Our written (*order*) should be entered in the account books just as (*it*) has been signed and issued by Our secretaries Îrâyiravaṇ Pallavayaṇ *alias* Uttamaśôḷa-Pallavaraiyaṇ of Araiśûr in Pâmbuṇi-kûṟṟam, (*a subdivision*) of Nittavinôda-valanâḍu, Kṛishṇaṇ Râmaṇ *alias* Râjêndraśôḷa-Brahmamârâyaṇ of Kêraḷântaka-chaturvêḍimaṅgalam in Veṇṇâḍu, (*a subdivision*) of Uyyakkoṇḍâr-valanâḍu, Araiyaṇ Śîkaṇḍaṇ

alias Mîṇavaṇ-Mûvêndavêlâṇ, the headman of Kuṟumbil in Ambar-nâḍu, (*a subdivision*) of the (*same*) *nâḍu* and Dvêdaigômapurattu Dâmôdara-bhaṭṭaṇ of Kaḍalaṅguḍi in Kuṟukkai-nâḍu, (*a subdivision*) of Râjêndraśiṅga-valanâḍu, on (*the strength of*) the letter of Nârâyaṇaṇ Kaṟṟali *alias* Uttamaśôḻa-Tamiḻadaraiyaṇ of Tuḻâr in Tiruvaḻundûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâr-valanâḍu who writes our orders; and Our (*chief*) executive officers Tattaṇ Śêndaṇ *alias* Râjêndraśôḻa-Aṇukkappallavariyaṇ, the headman of Vayalûr in Veṇṇâḍu, (*a subdivision*) of Uyyakkoṇḍâr-valanâḍu, Vêḻâṇ Kûttaṇ *alias* Irumaḍiśôḻa-Viḻupparaiyaṇ of Ûrikuḍi in Iṅgaṇ-nâḍu, (*a subdivision*) of Arumoḻidêva-valanâḍu and Kâḍaṇ Karuṇâkaraṇ *alias* Abhimânamêru-Mûvêndavêlâṇ of Tîyaṇkuḍi in Tiruvârûr-kûṟṟam, (*a subdivision*) of Kshatriyaśikhâmaṇi-valanâḍu, having supported what has been already said by the above (*persons*)—Vêṭchikiḻâṇ Śôlai Kumaraṇ, (*a resident*) of the city of Kachchippêḍu in Eyil-nâḍu, (*a subdivision*) of Eyir-kôṭṭam (*which was a district*) of Jayaṅgoṇḍaśôḻa-maṇḍalam and Mûrtivîdiviḍaṅgaṇ of Kachchiram in Ârvala-kûṟṟam, (*a subdivision*) of Arumoḻidêva-valanâḍu, who belonged to the department of taxes; the *varippottagam* (*officer*) Pagavaṇ Aṅgi of Kachchiram in Ârvala-kûṟṟam, (*a subdivision*) of Arumoḻidêva-valanâḍu; the *mugavetti* (*officer*) Teṟṟi Veṅkâḍaṇ of Âlaṅguḍi; the *varippottagakkaṇakku* (*officers*) Dâmôdiraṇ Śîrâḻaṇ of Tugavûr and Karumâṇikkaṇ Śaṟppaṇ; the *variyiliḍu* (*officer*) Śûlapâṇi Aṟumoḻi of Kônûr in Kândâṇa-nâḍu, (*a subdivision*) of Râjarâjavalanâḍu; the *paṭṭôlai* (*officers*) Vâmaṇa-Nârâyaṇaṇ of Eyiṇûr in Marugalnâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-valanâḍu, Mâṇaṇ Kambaṇ, the headman of Vallam and Âchchaṇ Aṅgâḍi of Ulakkaiyûr; the *kiḻmugavetti* (*officers*) Dêvaḍi Kamalaṇ, Aiyâṟaṇ Dêva rgaṇḍaṇ and Kûttâḍi Nâṇûṟṟuvaṇ, being present, entered in the accounts, in the 6th year and the ninetieth day of Our (*reign*) that Paḻaiyaṇûr in Mêlmalai-Paḻaiyaṇûr-nâḍu was given as *dêvadâna* from the (said) sixth year.

(L. 118.) "We nominated (ꝏ ꝏ ꝏ ꝏ ?) Perumâṇ Ambalattâḍi *alias* Udayamârtâṇḍa-Mûvêndavêlâṇ of Śiṟṟâmûr in Vaṇḍâḻaivêḻûr-kûṟṟam, (*a subdivision*) of Arumoḻidêva-valanâḍu in Śôḻa-maṇḍalam, who is our executive officer in Jayaṅgoṇḍaśôḻa-maṇḍalam; Mâṇaṇ Arayêṟṟubhaṭṭaṇ, the headman of Maḻiśaikâṭṭu[1] Maḻiśai in Mâṅgâḍu-nâḍu, (*a subdivision*) of Puliyûr-kôṭṭam (*which was a district*) of Jayaṅgoṇḍaśôḻa-maṇḍalam, who belongs to the department of taxes and Śêndapirâṇbhaṭṭaṇ of Śiṟunâṇalûr in Râjarâja-chaturvêdimaṅgalam (*which was*) a free village of Jayaṅgoṇḍaśôḻa-maṇḍalam, to superintend (*the ceremony of*) going round the hamlets (*accompanied*) by a female elephant."

(L. 128.) We the representatives of the several districts (*nâṭkiḻnâṭṭôm*), received the royal order (*tirumugam*) with the wording "you too be (*present*) with these (*above named*) persons, point out the boundaries, walk round the hamlets accompanied by the female elephant, have the (*boundary*) stones and milk-bush planted and the deed drawn up," in the sixth year (*of the reign*) of king Parakêsarivarman *alias* the glorious Râjêndra-Chôḻadêva "who in the course of (*his*) prosperous reign while fortune,

[1] *Maḻiśaikâṭṭu* may possibly be a mistake for *Maḻiśai-nâṭṭu*. In line 461 of the text this same name occurs as *Maḻiśâṭṭu*.

fixing (*her abode in him*) was increasing (*and*) while the goddess of the great earth, the goddess of victory in battle and the matchless goddess of fame rejoiced in having become his great queens,—took with (*his*) great war-like army (*the countries*), Iḍaiṭuṟai-nâḍu, Vanavâśi, whose unbroken hedge of forests was extensive; Koḷḷippâkkai, whose (*fort*) walls were surrounded by *śulli* (trees) and Maṇṇaikkaḍakkam, whose strength (*i.e., fortifications*) was unapproachable; the crown of the war-like king of Îḻam (*surrounded by*) the sea, the exceedingly beautiful crown of the queen of that (*king*) there, the beautiful crown and Indra's necklace which the king of the south (*i.e.*, the Pâṇḍya) had previously deposited with that (*king of Îḻam*); the whole of Îḻa-maṇḍalam on the transparent sea; the crown praised by many and the garland (*emitting*) beautiful rays,—family treasures which the (*kings of*) Kêraḷa of brilliant armies rightfully wore; and many ancient islands, whose old and great guard was the sea which roars with conches."

(L. 143.) On seeing the royal order, we, the (*chief*) men of the district went out (*respectfully*), received and placed (*it*) on (*our*) heads and accompanying the female elephant, walked round the hamlets (of Paḷaiyaṇûr).

(L. 145.) The eastern boundary of Paḷaiyaṇûr lies to the west of (*the line*) which commences at (*its*) north-east corner (*at the spot*) where the western boundary of Perumûr in Perumûr-nâḍu, which is a hamlet of Śiṅgaḷântaka-chaturvêdimaṅgalam in Naḍuviṇmalai-Perumûr-nâḍu, touches the southern boundary of Kûḷapâḍi in the same *nâḍu*, (*also*) a hamlet of the said village (Śiṅgaḷântaka-chaturvêdimaṅgalam) and where stands a mound with the *kaḍambu*[1] (*tree*); and leaving this (*point*) to the left, (*it*) passes southwards along the existing western boundary of the said (*village of*) Perumûr, and reaches the *vaṇṇi*[2] tree standing at the north-west corner of Nâraipâḍi in the same *nâḍu* (*which is also*) a hamlet of the above-named village. (*Further it lies*) to the west of (*the line*) which, leaving this (*point*) on the left passes southwards along the existing western boundary of Nâraipâḍi as far as the spot where the western boundary of Nâraipâḍi joins the north-east corner of Maṅgalam in Paḷaiyaṇûr-nâḍu, (*which is also*) a hamlet of the above-mentioned village, and touches a pit with the *uyâ*[3] (*tree*) standing on its western bank. (*Further it lies*) to the north of (*the line*) which, leaving this (*point*) on the left side, passes north-westwards and (*then*) westwards along the existing northern boundary of this (*village of*) Maṅgalam until (*it*) reaches the pond called *Kuṟunduṟai* (*which lies*) on the boundary (of Maṅgalam) and irrigates Paḷaiyaṇûr, Perumûr and Maṅgalam. (*Further it lies*) to the west of (*the line*), which, leaving this (*pond*) on the right side and allowing passage for the upper flow of the water (*over the boundary line*)[4] of the pond, goes south-westwards and southwards along the eastern bank of this pond as far as the ant-hill lying on the eastern bank of this pond. (*Further it lies*) to the west of (*the line*) which, leaving this on the right side, passes along the eastern bank of this (*pond*), (*first*) in a southerly direction and (*then*) in a south-westerly direction until it reaches the *kaḍambu* (*tree*) standing on the eastern bank of this (*pond*). (*Further it lies*) to the west and south of (*the line*) which, leaving this

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[1] *I.e.*, *Egenia Racemosa* which has two varieties, the red and the white.

[2] *Prosopis Spicigera.*

[3] *Salvadora Persica.*

[4] மேல்தலை நீர்பாயப்பெறுவதாக occurs also in other passages where the boundary line of a village passes through a canal or water course. It is evidently a technical term which has to be explained by "permitting the right to the flow of the water over (the boundary line)".

on the right side, passes southwards (*then*) eastwards and (*then*) in a north-easterly direction, until (*it*) reaches the ant-hill with the *margosa* (*tree*) standing on the eastern bank of this pond. (*Further it lies*) to the south and west of (*the line*) which, leaving this on the right side, passes eastwards (*then*) southwards and south-westwards along the eastern bank of this (*pond*), until it reaches the *pirây*[1] (*tree*) standing on the eastern bank of this (*pond*). (*Further it lies*) to the south and west of (*the line*) which, leaving this *pirây* (*tree*) on the right side, passes eastwards, (*then*) southwards, (*then*) in a south-westerly (*direction*), (*then*) southwards, and (*lastly*) eastwards, on the eastern bank of this (*pond*) along the existing boundary until (*it*) reaches the ant-hill with the *ugâ* (*tree*) standing on the western boundary of Maṅgalam. (*Further it lies*) to the west of (*the line*) which, leaving this on the right side, passes southwards, (*then*) in a south-westerly (*direction*), along the existing boundary on the eastern bank of this pond, and reaches the spot where the south-western corner of Maṅgalam joins the northern boundary of Maṇaiyil in Maṇaiyil-nâḍu, (*also*) a hamlet of the above-mentioned (Śiṅgaḷântaka-chaturvêdimaṇgalam) village. (*Further it lies*) to the west of (*the line*) which passes in a south-westerly (*direction*), (*then*) southwards, (*and again*) in a south-westerly (*direction*) and (*then*) southwards, on the eastern bank of this (*pond*) along the existing northern boundary of this (*village of*) Maṇaiyil until (*it*) reaches the ant-hill with the *ugâ* (*tree*) standing on the eastern bank of this pond.

(L. 184.) The southern boundary (of Paḷaiyaṇûr) lies to the west and north of (*the line*) which, leaving this ant-hill on the right side, passes southwards and (*then*) in a south-westerly direction along the existing northern boundary of Maṇaiyil until (*it*) reaches the path leading to Paḷaiyaṇûr from Maṇaiyil. (*Further it lies*) to the north and west of (*the line*) which, cutting through this path passes in a south-westerly direction and (*then*) southwards along the existing boundary until (*it*) reaches the *veḷuṅgu* tree standing on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this to the left, passes in a south-westerly direction along this existing boundary until (*it*) reaches the spot where the north-western corner of Maṇaiyil joins the north-eastern corner of Maṇṇâlaiyamaṅgalam in Maṇaiyil-nâḍu, a hamlet of the above (*-named*) village. (*Further it lies*) to the north of (*the line*) which passes westwards and (*then*) in a south-westerly direction along the existing northern boundary of this Maṇṇâlaiya-maṅgalam until (*it*) reaches the wood-apple (*tree*) standing on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this to the left, touches on this boundary the high road leading to Mêṟpâḍi *alias* Râjâśrayapuram from Tiruppâśûr, and (*then*) passes westwards in a south-westerly direction and (*then*) westwards along this (*same*) high road on the existing boundary, until (*it*) reaches the pit called *Kaḍambaṅkuḷi* on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this pit on the right side, passes in a south-westerly direction, (*then*) westwards and (*then*) in a south-westerly direction along this (*same*) existing boundary until (*it*) reaches the ant-hill with the sacred post[2] on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this on the right side, passes in a south-westerly direction on this high road along the existing boundary until (*it*) reaches the *âtti*[3] (*tree*) standing at this spot where the north-western corner of Maṇṇâlaiyamaṅgalam joins the north-eastern corner of Toḷugûr in Paḷaiyaṇûr-nâḍu, a hamlet of the above (*named*) village. (*Further it lies*) to the north of (*the line*)

[1] *Trophis aspera.*

[2] We must have expected here a tree in an ant-hill as in other cases. கம்புக்கடை is not the proper name of any tree. Perhaps it indicates a wooden pillar set up on the road side for being worshipped.

[3] *Banhinia racemosa.*

which, leaving this on the left side, passes in a south-westerly direction on the existing northern boundary of Toḷugûr along this high road until (*it*) reaches the *karuvêl*[1] (tree) standing on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this on the left side, passes in a westerly direction on this existing boundary until (*it*) reaches the bank of the channel for flood-(water) (*vellakkâṇ karai*) put up to prevent inundation on the outer embankment of (*the tank*) at Paḷaiyaṇûr (*called*) Jananâthapputtêri. (*Further it lies*) to the north of (*the line*) which cuts through this bank and getting up, passes westwards and (*then*) in a south-westerly direction on this high road along the existing boundary until (*it*) reaches the *vêmbu* (*tree*) standing on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this on the left side, passes in a westerly direction on this high road along the existing boundary until (*it*) reaches a mound on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this on the left side, passes westwards and (*then*) in a south-westerly direction on the existing boundary, until (*it*) reaches the *margosa* (*tree*) called *Tiruvâlaṅgâḍaṇ* standing on the northern boundary of Toḷugûr. (*Further it lies*) to the north of (*the line*) which, leaving this on the left side, passes in a south-westerly direction on this high road along the existing boundary until (*it*) reaches the circular pit on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this pit on the left side, passes westwards and (*then*) in a south-westerly direction on the existing boundary until (*it*) reaches the *margosa* (*tree*) standing at the spot where the north-western corner of Toḷugûr joins the eastern boundary of Kâṭṭukkumuṇḍûr, a hamlet of Nittavinôda-chaturvêdimaṅgalam in Mêlmalai-Mêlûr-nâḍu.

(L. 237.) The western boundary of (Paḷaiyaṇûr) lies to the east of (*the line*), which passes northwards along the existing eastern boundary of Kâṭṭukkumuṇḍûr until it reaches the ant-hill with the *ugâ* (*tree*) standing on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this on the right side, passes northwards along the existing boundary until it reaches the channel called *Kurunduṟai* which flows from Kâṭṭukkumuṇḍûr to the tank at Paḷaiyaṇûr. (*Further it lies*) to the east of (*the line*) which, cutting through this channel passes in a north-easterly direction and (*then*) northwards along the existing boundary until it reaches the pit called *Kaṟkuḻi* (*i.e.*, *the stone-pit*) at the spot where the north-eastern corner of Kâṭṭukkumuṇḍûr and the south-western corner of Kîrainallûr in Paḷaiyaṇûr-nâḍu which is a hamlet of Śiṅgaḷântaka-chaturvêdimaṅgalam in Naḍuvilmalai-Perumûr-nâḍu touch (*each other*). (*Further it lies*) to the east and south of (*the line*) which, leaving this pit on the right side, passes in a north-easterly direction and (*then*) eastwards along the existing southern boundary of this (*village of*) Kîrainallûr until it reaches the rock with the mark of a double fish, lying on the southern boundary of Kîrainallûr. (*Further it lies*) to the south and east of (*the line*) which, leaving this on the left side, passes eastwards and (*then*) in a north-easterly direction along this existing boundary until it reaches the *ugâ* (*tree*) standing close to the western side of the boundary stone on the south-east corner of Kîrainallûr. (*Further it lies*) to the south and east of (*the line*) which, leaving this to the left, passes eastwards and (*then*) in a north-easterly direction along the existing eastern boundary of this (*village of*) Kîrainallûr until it reaches the spot where the north-eastern corner of Kîrainallûr and the south-eastern corner of Śakkaranallûr which is a hamlet of the above-said village (Śiṅgaḷântaka-chaturvêdimaṅgalam) touch (*each other*). (*Further it lies*) to the east of (*the*

[1] *Acacia arabica.*

line) which passes in a north-easterly direction along the existing eastern boundary of this Śakkaranallûr until it reaches the boundary stone standing on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this on the left side, passes in a north-westerly direction along this existing boundary until it reaches the pit with the *ugâ* (*tree*) standing on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this pit to the left, passes in a north-westerly direction, (*then*) northwards and (*then again*) in a north-westerly direction along this existing boundary until it reaches the pit with the *âtti* (*tree*) on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this pit on the left side, passes in a north-westerly direction along this existing boundary until it reaches the pit called *Veḷḷaikkuḷi* on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this on the left side, passes in a north-westerly direction, (*then*) northwards and (*then again*) in a north-westerly direction along this existing boundary until it reaches the rock with a *margosa* (*tree*) on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this on the left side passes in a north-westerly direction along this existing boundary until it reaches the tree called *Uśilai* [1] standing at the spot where the northern boundary of Śakkaranallûr and the south-eastern corner of Kâraippâkkam, a hamlet of the above (*said*) village, join. (*Further it lies*) to the east of (*the line*) which, leaving this on the right side, passes in a north-westerly direction and (*then*) northwards along the existing eastern boundary of this (*village of*) Kâraippâkkam until it reaches the *margosa* (*tree*) standing on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this on the right side, passes northwards and (*then*) in a north-westerly direction along this existing boundary until it reaches the tamarind (*tree*) standing on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this on the right side, passes westwards along the existing northern boundary of Kâraippâkkam until it reaches the *veluṅgu* tree standing at the spot where the north-western corner of Kâraippâkkam joins the north-eastern corner of Midugûr in Paḷaiyaṉûr-nâḍu, a hamlet of the above (*said*) village. (*Further it lies*) to the north of (*the line*) which, leaving this on the left side passes in a north-westerly direction along the existing northern boundary of this (*village of*) Midugûr until it reaches the *veluṅgu* tree standing on this boundary. (*Further it lies*) to the north of (*the line*) which, leaving this on the left side, passes in a westerly and (*then*) in a south-westerly direction along this existing boundary until it reaches the boundary stone marked with double fish standing at the spot where the northern boundary-corner of Midugûr, the north-eastern corner of Mullaivâyil, a hamlet of Nitta-vinôda-chaturvêdimaṅgalam, and the south-eastern corner of Âṇaippâkkam, a hamlet of the above (*said*) village, meet (*together*). (*Further it lies*) to the east of (*the line*) which, leaving this on the left side, passes northwards along the existing eastern boundary of this (*village of*) Âṇaippâkkam until it reaches the tree called *vaṇmaraṅ* [2] standing on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this on the left side, passes northwards and (*then*) in a north-easterly direction along the existing boundary until it reaches the *veḷvêl* [3] (*tree*) standing on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this on the right side, passes northwards and (*then*) in a north-easterly direction along this existing boundary until it reaches the ant-hill with the *śemmaṇichchaṅ* [4] (*tree*) standing on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this on the

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[1] *Acacia pennata.*

[2] Perhaps the same as வன்மரம், *swietenia chloroxylon.*

[3] *Acacia leucophlæa.*

[4] Perhaps same as செம்மணச்சை, a fragrant tree.

left side, passes northwards and (*then*) in a north-easterly direction along the existing boundary until it reaches the ant-hill standing on this boundary. (*And further it lies*) to the east of (*the line*) which, leaving this on the right side, passes northwards along this existing boundary until it reaches the *ebony* tree standing on this boundary.

(L. 307.) The northern boundary (of Paḷaiyaṇûr) lies to the south of (*the line*) which, leaving this *ebony* tree on the left side, passes eastwards along this existing boundary until it reaches the ant-hill with the *ilandai*[1] tree standing at the spot where the north-eastern corner of Âṇaippâkkam joins the south-western corner of Uppûr in Perumûr-nâḍu, a hamlet of Śiṅgaḷântaka-chaturvêdimaṅgalam in Naḍuvilmali-Perumûr-nâḍu. (*Further it lies*) to the south of (*the line*) which, leaving this ant-hill on the right side, passes in a south-easterly direction along the existing southern boundary of Uppûr until it reaches the *veḷuṅgu* tree standing on this boundary. (*Further it lies*) to the south and east of (*the line*) which, leaving this on the left side, passes in a north-easterly direction and (*then*) northwards along the existing boundary until it reaches the tree called *vaṅkaṇai* standing on this boundary. (*Further it lies*) to the south of (*the line*) which, leaving this on the right side, passes eastwards and (*then*) in a south-easterly direction along the existing boundary until it reaches the tamarind (*tree*) standing on this boundary. (*Further it lies*) to the west of (*the line*) which, leaving this on the left side, passes southwards along the existing boundary until it reaches the ant-hill with the *kârai*[2] (*tree*) standing on this boundary. (*Further it lies*) to the west and south of (*the line*) which, leaving this to the right, passes southwards and (*then*) in a south-easterly direction along this existing boundary until it reaches the tree called *śemmaṇichchai* standing at the spot where the southern boundary of Uppûr joins the north-western corner of Kaṅgaṇêrippaṭṭu, a hamlet of the above (*said*) village. (*Further it lies*) to the west of (*the line*) which, leaving this on the left side, passes southwards along the existing western boundary of Kaṅgaṇêrippaṭṭu until it reaches the ant-hill standing on this boundary. (*Further it lies*) to the west and south of (*the line*) which, leaving this on the left side, passes southwards and (*then*) in a south-easterly direction along this existing boundary until it reaches the *veḷuṅgu* tree standing on this boundary. (*Further it lies*) to the south of (*the line*) which, leaving this on the left side, passes eastwards and (*then*) in a south-easterly direction along this existing boundary until it reaches the rock with the *ugâ* (*tree*) standing on this boundary. (*Further it lies*) to the west and south of (*the line*) which, leaving this on the left side, passes southwards and (*then*) in a south-easterly direction along this existing boundary until it reaches the tamarind tree with rock standing on this boundary. (*Further it lies*) to the west and south of (*the line*) which, leaving this on the left side, passes southwards and (*then*) in a south-easterly direction along this existing boundary until it reaches the hedge (*terri* ?) called *Śeñjiyâr-terri* on the southern boundary of Kaṅgaṇêrippaṭṭu. (*Further it lies*) to the south of (*the line*) which, passes eastwards along the existing southern boundary of Kaṅgaṇêrippaṭṭu until it reaches the fresh water tank of Kaṅgaṇêrippaṭṭu. (*Further it lies*) to the south of (*the line*) which, leaving this on the left side, passes eastwards and (*then*) in a north-easterly direction along this existing boundary until it reaches the wood-apple (*tree*) standing on this boundary. (*Further it lies*) to the south of (*the line*) which, leaving this on the left side, passes eastwards and (*then*) in a south-easterly direction along this existing boundary until it

[1] *Zizihiphus jujuba.* [2] *Webera tetrandra.*

reaches the *âtti* tree standing at the spot where the south-eastern corner of Kaṅgaṉêrippaṭṭu joins the north-western corner of Pôḷipâkkam in Paḷaiyaṉûrnâḍu, a hamlet of the above (*said*) village. (*Further it lies*) to the south of (*the line*) which, leaving this on the right side, passes eastwards along the existing western boundary of this Pôḷipâkkam until it reaches the bank of the tank called *Kaṅgaṉêri*. (*Further it lies*) to the south of (*the line*) which, cutting through this bank and allowing the upper flow of water of this tank, gets up (*the bank*) in a south-easterly direction (*and passes*) until it reaches the old channel which proceeding from the sluice of *Kaṅgaṉêri* irrigates Paḷaiyaṉûr, Pôḷipâkkam and Kayaṟpâkkam. (*Further it lies*) to the south of (*the line*) which, cutting through this channel and allowing the upper flow of water, passes in a south-easterly direction along the existing boundary until it reaches the Amaṉgavâykkâl[1] which flows from the *Kaṅgaṉêri* (*tank*). (*Further it lies*) to the west and south of (*the line*) which, cutting through this, passes southwards and (*then*) eastwards along the existing western boundary of Pôḷipâkkam until it reaches the ant-hill with the *pullândi* (*tree*) standing on this boundary. (*Further it lies*) to the south of (*the line*) which, leaving this on the right side, passes eastwards along this existing boundary until it reaches the old channel irrigating Paḷaiyaṉûr and Pôḷipâkkam. (*Further it lies*) to the west of (*the line*) which, cutting through this channel and allowing the water to flow over, passes southwards along this existing boundary until it reaches the ant-hill with the *margosa* (*tree*) standing on this boundary. (*Further it lies*) to the west of (*the line*) which, leaving this on the right side passes southwards along this existing boundary until it reaches the high-level channel *mêṭṭuvâykkâl* flowing from the sluice of (*the tank*) *Kaṅgaṉêri*. (*Further it lies*) to the north of (*the line*) which, allowing the water of this channel to flow over cuts through it, and passes in a south-westerly direction along this existing boundary until it reaches the *margosa* (*tree*) standing on this boundary. (*Further it lies*) to the west of (*the line*) which, leaving this on the left side, passes southwards along the existing boundary until it reaches the path leading to Paḷaiyaṉûr from *Kaṅgaṉêri*. (*Further it lies*) to the south of (*the line*) which, following this same path, passes along the existing boundary in a south-easterly direction (*until it*) reaches the tamarind (*tree*) called *Kumaraṉpuḷi* standing on the southern boundary of Pôḷipâkkam. (*Further it lies*) to the south of (*the line*) which, leaving this on the right side, follows this same path along the existing boundary in a south-easterly direction and then turns and goes in a north-easterly direction. (*Further it lies*) to the east of (*the line*) which, cutting across this path, passes northwards along the existing boundary until it reaches the tank called *Kûḷivâṇiyaṉ-êri* on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this tank on the right side, passes northwards along the existing eastern boundary of Pôḷipâkkam until it reaches the eastern bank of the sacred bathing tank in front of the temple of Mahâdêva at Pôḷipâkkam. (*Further it lies*) to the east of (*the line*) which, leaving this on the left side, passes northwards along the existing boundary until it reaches the western bank of the well called *Moṭṭaikkiṇaru* on this boundary. (*Further it lies*) to the east of (*the line*) which, leaving this well on the right side, passes northwards along the existing boundary until it reaches the *margosa* (*tree*) standing on this boundary. (*Further it lies*) to the south of (*the line*) which, leaving this on the left side, passes eastwards and (*then*) in a north-easterly direction along the existing boundary until it reaches the ant-hill standing on the eastern ridge of the field called *Nochchikkaḷuval* on this boundary. (*Further it lies*) to

[1] The first part of this word is perhaps correctly Ammaṅgâ which was the name of Râjêndra-Chôḷa's daughter, the queen of the Eastern Châlukya king, Râjarâja I.

the south of (*the line*) which, leaving this on the left side, passes eastwards along the existing boundary until it reaches the ant-hill standing in the south-western corner of Kayaṟpâkkam. (*Further it lies*) to the south of (*the line*) which, leaving this on the left side, passes eastwards and then in a north-easterly direction and (*then again*) eastwards along the existing southern boundary of this (*village of*) Kayaṟpâkkam until it reaches the *veḷuṅgu* tree standing on this boundary. (*Further it lies*) to the south of (*the line*) which, leaving this on the left side, passes eastwards along the existing boundary until it reaches the ant-hill standing on this boundary. (*Further it lies*) to the east and south of (*the line*) which, leaving this on the right side, passes northwards and then eastwards along the existing boundary until it reaches the stout *margosa* (*tree*) standing on this boundary. (*Further it lies*) to the west and south of (*the line*) which, leaving this *margosa* on the left side, passes southwards and eastwards along the existing boundary until it reaches the mound with the *margosa* (*tree*) standing on this boundary. (*Further it lies*) to the east and south of (*the line*) which, leaving this mound on the right side, passes northwards and (*then*) eastwards along the existing boundary until it reaches the well called *Amaṇpaṭṭi-kiṇaru* at the spot where the south-eastern corner of Kayaṟpâkkam joins the south-western corner of Kûḷapâḍi in Perumûr-nâḍu, a hamlet of the above (*said*) village. (*Further it lies*) to the south of (*the line*) which, leaving this well on the right side, passes in a north-easterly direction and (*then*) eastwards along the existing southern boundary of this Kûḷapâḍi, until it reaches the pond called *Kuṟunduṟai-maḍu*. (*Further it lies*) to the south of (*the line*) which, allowing the upper flow of water of this (*pond*), cuts this right across and (*then*) getting up, passes in a north-easterly direction and then eastwards along the existing boundary until it reaches the ant-hill with the *ugâ* (*tree*) standing on this boundary. (*Further it lies*) to the south of (*the line*) which, leaving this ant-hill on the right side, passes in a north-easterly direction and (*then*) eastwards along the existing southern boundary of Kûḷapâḍi until it reaches the ant-hill with the *ugâ* (*tree*) standing on this boundary. *And* (*further*) leaving this on the right side, (*the boundary*) passes eastwards along the existing southern boundary of Kûḷapâḍi and reaches the spot where it first started.

(L. 426.) (*The following are*) the privileges (*parihâra*) secured (*by the temple*) on getting as *dêvadâna*, all the land situated within the four great boundaries herein thus declared including wet lands, dry lands, villages, village-sites, houses, house-gardens, open fields,[1] waste (*lands set apart*) for grazing cattle, tanks, cow-pens,[2] ant-hills, hedges, forest-lands, *pidiligai*, barren lands, brackish lands, streams, channels cut through fields, rivers, arable lands near rivers, (*deep*) pits (*of water*) where fish exist, hollows where honey is stored, trees growing up, wells sunk below, tanks, ponds, lakes, collections of water below lake (*bunds*),—without excluding any existing land which is either covered with water or rolled by the harrow, (*the land*) where iguanas run or the tortoises creep:—*nâḍâṭchi* (*fee for the administration of the district*), *ûrâṭchi* (*fee for the administration of the village*), *nâḻi* (*of grain*) on (*every*) basket, *puḍânâḻi*,[3] (*fee on*) washermen's stones, marriage-fees, fees on potters and shepherds, tax on looms, brokerage tax on goldsmiths, *maṇṟupâḍu*, *mâviṟai*, *tîyeri*, *viṟpiḍi*, *vâṭamañjâḍi*, good cow, good bull,

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[1] மன்றம் may be connected with மன்றடி which generally occurs in inscriptions in the sense of 'a shepherd.' The word is evidently different from மன்றம் which is explained by Mahâmahôpâdhyâya V. Swaminatha Ayyar as the open platform under a tree where all people of a village meet together.

[2] ஒகுட்டகம் is perhaps a corruption of the Sanskrit *gôshṭhaka*.

[3] See above, Vol. II, p. 531 n.

fee for the watch of the district (*nâḍukâval*), *ûḍupôkku*, *ilaikkûlam*, water-tax, tolls, fees on ferries and every (*other*) fee including such as the king could take and enjoy, shall not (*henceforth*) be received by the king (*but*) shall be received by this god only. For having thus obtained (*the land*), the following conditions (*vyavasthai*) are imposed:—(*the lands*) of this village shall be irrigated by canals dug (*proportionately*) as per water assigned (*from those canals*); others (*who are not tenants of the dêvadâna lands*) shall not be permitted to cut branches from these canals (*kuṟangaṟu*), dam (*the passage of water*) across, put up small piccottas, or bale (*out*) water in baskets. The water (*thus*) assigned shall not be wasted. Such water shall be (*appropriately*) used for irrigation (*after*) being regulated. Channels and springs passing across the lands of other villages to irrigate (*the lands of*) this village, shall (*be permitted to*) flow over (*the boundary line*) and to cast up (*silt*). Channels and springs passing across the lands of this village to irrigate (*the lands of*) outside villages, shall (*also be permitted*) to flow over and cast up (*silt*); mansions and large edifices shall be built of burnt tiles (*bricks*?); reservoirs and wells shall be dug; coconut (*trees*) shall be planted in groves; *maruvu*, *damanagam*, *iruvêli*, *śenbagam*, red lilies and mango, jack, coconut, areca and such other useful trees of various descriptions, shall be put in and planted; large oil-presses shall be set up; the *Îḷavas* (*toddy-drawers*) shall not (*be permitted to*) climb the coconut and palmyra (*trees*) within the surrounding boundaries of this village; the embankments of the tanks of this village shall be permitted to be raised within their (*own*) limits (*to any suitable height*) so as to hold the utmost quantity of water that may be let into those (tanks).[1]

(L. 458.) Having taken round the female elephant and circumambulated the hamlets and having planted (*boundary*) stones and milk-bush, we, the people (*nâṭṭôm*) of Paḷaiyaṉûr in Mêlmalai-Paḷaiyaṉûr-nâḍu, drew up and gave the charity-deed (அறவோலை) for a *dêvadâna* to Mahâdêva (*Śiva*) of Tiruvâlaṅgâḍu from the sixth year (*of reign*), subject to the privileges and conditions set forth above. This is the signature of me, Maḷiśai-kiḷâṉ Mânaṉ Aṟiyêṟu[2] of Maḷiśai-nâḍu in Mâṅgâḍu-nâḍu, (*a subdivision*) of Puliyûr-kôṭṭam in Jayaṅgoṇḍaśôḷa-maṇḍalam, who belonged to the department of taxes and who being present with the people (of Paḷaiyaṉûr), (*was one of the persons*) who led round the female elephant and drew up and presented the charity-deed. This is the signature of me, Perumâṉ-Ambalattâḍi *alias* Udaiyamârttâṇḍa-Mûvêndavêḷâṉ of Śiṟṟâmûr in Vaṇḍâḷaivêḷûr-kûṟṟam, (*a subdivision*) of Arumoḷidêvavaḷanâḍu who thus got the charity-deed to be drawn up after taking the female elephant round. This is the signature of me, Bhâradvâji Nârâyaṇaṉ Śêndapirâṉ Bhaṭṭa of Śiṟunâṉalûr, a resident of the glorious Arumoḷidêvachchêri in Râjarâja-chaturvêdimaṅgalam, who got thus the female elephant taken round and the charity-deed drawn up. Thus, we (*the members*) of the assembly of Śiṅgaḷântaka-chaturvêdimaṅgalam in Naḍuvilmalai-Perumûr-nâḍu, marked and showed the boundaries and going round with the female elephant, planted the (*boundary*) stones and milk-bush for the *dêvadâna* and drew up and presented the charity-deed. This is the signature of me, the arbitrator Âyiravaṉ Araṅgaṉ *alias* Śiṅgaḷântaka Danmappiriyaṉ, the *karaṇattâṉ* of this village. We the

[1] ஏற்குமளவும் ஏற்று கோக்குமளவும் கோக்க is a phrase which could only mean "the maximum capacity of water"

[2] In l. 126 this same name occurs as Arayêṟṟu-Bhaṭṭaṉ.

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villagers (*ûrôm*) of Paḷaiyaṇûr in Mêṇmalai-Paḷaiyaṇûr-nâḍu, marked and showed the boundaries, thus, and going round with the female elephant, planted the (*boundary*) stones and milk-bush and drew up and presented the charity-deed, for the *dêvadâna*. This is the signature of me the *Śivabrâhmaṇaṇ Kâśyapaṇ* Pûdi Tiruvoṟṟiyûrâḍigaḷ, the *karaṇattâṇ* of this village, who wrote this under the orders of the villagers. We (*the members of*) the assembly of Nittavinôda-chaturvêdimaṅgalam in Mêṇmalai-Mêlûr-nâḍu marked and showed thus the boundaries and going round with the female elephant, planted (*boundary*) stones and milk-bush for the *dêvadâna* and drew up and presented the charity-deed. This is the signature of me, the arbitrator Âyiraṇaṇ Ayyaṇ Perumâṇ *alias* Śrîkṛishṇaṇ Uttamappiriyaṇ who is the *karaṇattâṇ* of this village.

(L. 484) Narâkkaṇ-Mârâyaṇ Jananâthaṇ *alias* Râjêndraśôḻa-Brahmâdhirâja of Kêraḷântaka-chaturvêdimaṅgalam in Veṇṇâḍu, (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu; the magistrate (*adhikâri*) Tattaṇ Śêndaṇâr *alias* Râjêndraśôḻa-Aṇukka-Pallavaraiyaṇ, the headman of Vayalûr in Veṇṇâḍu, (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu; Udaiyadivâkaraṇ Tillaiyâḷiyâr *alias* Râjarâja-Mûvêndavêḷâr of Kâñchivâyil in Pêrâvûr-nâḍu, (*a subdivision*) of Uyyakoṇḍâr-vaḷanâḍu; Mâṇikkaṇ Eḍuttapâḍam *alias* Śôḻa-Mûvêndavêḷâr of Parakêśarinallûr, in Tiruvindaḷûr-nâḍu, (*a subdivision*) of Râjêndraśiṅga-vaḷanâḍu; and Veṇṇâyil Kûttaṇâr of Iḍaikkuḍi in Eriyûr-nâḍu, (*a subdivision*) of Pâṇḍikulâśaṇi-vaḷanâḍu, having ordered that it should be entered in the accounts as issued (*with the above signatures*); Kâḷi Êkâmbaraṇ of Pichchipâkkam in Puriśai-nâḍu, (*a subdivision*) of Maṇaiyiṟ-kôṭṭam in Jayaṅgoṇḍa-śôḻa-maṇḍalam, the superintendent of the department of taxes; Mûrti-Vîḍi-viḍaṅgaṇ of Kachchiram, in Ârvala-kûṟṟam, (*a subdivision*) of Arumoḻidêva-vaḷa-nâḍu; Kuvâṇai Śîrâḷaṇ, the headman of Koṭṭaiyûr in Mîśeṅgiḻiyûr-nâḍu, (*a subdivision*) of Pâṇḍikulâśaṇi-vaḷanâḍu; Kâñjaṇ Koṇḍayaṇ of Kâmadamaṅgalam in Puṟakkiḻiyûr-nâḍu, (*a subdivision*) of the same *nâḍu*; and Kuṇamadaṇ Âchchaṇ of Śiṉṟiyaṇpâkkam in Paṇaiyûr-nâḍu, (*a subdivision*) of Jayaṅgoṇḍa-Śôḻa-maṇḍalam—all of the department of taxes; the *varippottagam* (*officers*) Pagavaṇ Aṅgi of Kaichchiram in Ârvala-kûṟṟam, (*a subdivision*) of Arumoḻidêva-vaḷanâḍu; and Kuḍitâṅgi Aravaṇaiyâṇ of Kârikuḍi in Iḍaiyâṟṟu-nâḍu, (*a subdivision*) of Pâṇḍikulâśaṇi-vaḷanâḍu; the *mugavetṭi* (*officers*) Śûlapâṇi Arumoḻi of Kôṇûr in Kândâṇa-nâḍu, (*a subdivision*) of Râjarâja-vaḷanâḍu; Śiṅgaṇ Aravaṇaiyâṇ, the headman of Śembâkkam in Śiṟukuṇṟa-nâḍu, (*a subdivision*) of Âmûr-kôṭṭam in Jayaṅgoṇḍa-Śôḻa-maṇḍalam; Arumbâkkiḻâṇ Vaigundaṇ Kâḍâḍi of Nuṅgambâkkam in Puliyûr-nâḍu, (*a subdivision*) of Puliyûr-kôṭṭam; Araiyamâṇ Araṅgaṇ Piśaṅgaṇ of Naṟṟâyanallûr in Ûṟṟukkâṭṭu-nâḍu, (*a subdivision*) of Ûṟṟukkâṭṭu-kôṭṭam; the *varippottagakkaṇakku* (*officer*) Âchchaṇ Aṅgâḍi, of Ulakkaiyûr in Śâra-nâḍu (*a subdivision*) of Îḍûr-kôṭṭam; the *variyiḷḍu* (*officers*) Mûli Udaiyadivâkaraṇ of Ôdalpâḍi in Taichchaṇûr-nâḍu the southern division of Paṅgaḷa-nâḍu; Mâṇikkaṇ Durandaraṇ of Kaṟavûr in Ûṟṟukkâṭṭu-nâḍu, (*a subdivision*) of Ûṟṟukkâṭṭu-kôṭṭam; and Têvaḍi Kamalaṇ of Mûṅgiṟkuḍi in Tiruvârûr-kûṟṟam, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu; and the *kîḻmugavetṭi* (*officers*) Aiyâraṇ Dêvarkaṇḍaṇ, Sômarâśar Dêvaṇ, Paṭṭaṇ Śîkkâḷi, Vêḷâṇ Perumâṇ, Śeṭṭi Tiruvaḍigaḷ, Ûraṇ Êraṇ,

Kûttâḍi Nânûṟṟuvaṉ and Iruṉûṟṟaimbadiṉmaṉ Araṭṭurai, being present, had it entered in the accounts in the seventh year and the (*one*) hundred and fifty-fifth day (*of the reign of the king*).

(L. 518) Four sculptors born at Kâñchîpura, ornaments of the race of Hôvya, wrote this eulogy (*praśasti*):—the high-minded Ârâvamurta who, though born of Kṛishṇâ, was not of sullied (*kṛishṇa*) conduct; his two younger brothers who bore the names Raṅga and Dâmôdara; and (*his*) son, the famous Purushôttama, who was a bee at the pair of the lotus feet of (*god*) Purushôttama (*i.e.*, *Vishṇu*). By these four persons who were well versed in the various forms of mechanical art, who had their birth at the great (*city of*) Kâñchîpura, who were wise and who were born in the Ôvî family, this edict was clearly engraved.